



Interim News Update 22nd March 1992

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Demonstrations Continue in Lhasa

TIN News Update / Sept 4, 1991 / number of pages: 2

Pro-independence protests are continuing to take place in Lhasa, according to unofficial sources in the city. The incidents, occurring at the rate of about one a week, are small and last only a few minutes before police arrive, but have never occurred with such frequency before. There are reports of at least 20 incidents since 26th May.

The latest incidents, led mostly by nuns, took place on 4th, 9th, 14th and 20th August, according to unofficial reports.

In the incident on 14th August, three nuns and three monks staged a demonstration in the Barkor at around 1pm. They began to march round the Barkor, the path that runs round the main temple in Lhasa, but were stopped by police after a few hundred yards. Four managed to escape but two others, one monk and one nun, were arrested by the police, who were officers from the Public Security Bureau, according to the reports.

Police made the two detainees sit in the street while they tied them up in a straitjacket position. Their arms were tied behind their backs and then pulled as high as possible up their backs by the ropes, forcing their heads onto their knees, according to the reports. Chinese police were filmed using this technique to restrain demonstrators during riots in 1988, but this is the first account of its use in a public place and during a peaceful incident.

The two protestors were then taken to the Barkor Square, a distance of about 400 yards and made to stand outside a police station run by the paramilitary police force, People's Armed Police. They were then beaten up by members of the People's Armed Police. Reports said up to 14 Chinese police kicked and hit them, using martial arts techniques. "The nun suffered worst and was beaten unconscious", said one report, which added that the monk was also "in a bad state, but a bit better off than the nun".

After the police had finished beating them they were not taken inside the Police Station but were loaded into a Jeep and driven to Gutsa jail, a detention centre on the eastern outskirts of the city.

The nun is known to have come from Michungri Nunnery and the monk was from Sera monastery, according to the reports, which are unconfirmed. Their names are not known.

- Other incidents -

In an separate incident at 5pm on 4th August, a monk from Sera was arrested when he started to hand put leaflets in the Barkor, according to an unconfirmed report. The monk, whose name is Kelsang Phuntsog, was held in the Barkor Police station for one night and then moved to Gutsa jail. The leaflets, one of which has been seen by TIN, were carved from a wood block and consist of three slogans, one calling for independence for Tibet, and one calling on the "Red Chinese" to leave Tibet. The third slogan calls for human rights for the Tibetan people.

Kelsang Phuntsog is 20 or 21 years old and comes from Lhunkhang Dongtso in the county of Nyemo. He is a skilled wood-block printer and works in the printing section of Sera monastery. His father's name is Migyur.

On 9th August four nuns from Chubsang Nunnery staged a demonstration in the Barkor. No other details of the incident are yet available.

On 20th August at about noon another demonstration took place in the Barkor. It was staged by seven nuns, of whom five were arrested. The nuns were from Chubsang monastery. Their names are not known.

The renewed series of protests began after a massive Chinese propaganda campaign in May to mark the 40th Anniversary of their take-over of Tibet.

- Fifth month in solitary for 70 year old Monk -

A report just received from Lhasa this week says that Lobsang Tsonдру, the theologian serving a 6 year sentence in Drapchi prison, is still in solitary confinement, five months after he complained on 26th or 27th April about the treatment of five other prisoners. He was severely beaten and then placed in an isolation cell (see TIN News Update 20th August). He was still held there as of last week, according to reports reaching TIN from Lhasa.

Lobsang Tsonдру, a Geshe or theologian from Drepung Monastery, is aged between 70 and 76 years. Yesterday Amnesty International issued an appeal about his case to the Chinese Government.

- end -

'Overwhelming Tibetan support for independence' - Australian report

TIN News Update / September 10, 1991 / total no of pages: 2

The majority of Tibetans support the Dalai Lama and want independence, says a report published yesterday.

The statement came in a 75-page document produced by the first Governmental team to be allowed to assess human rights inside China and Tibet. The 12-person delegation was sent by the Australian Government to visit China and Tibet in July.

"Tibetans unconnected with the Government overwhelmingly opposed Chinese control of Tibet, [and] sought independence and the return of the Dalai Lama," say the delegation, which was led by Senator Chris Schacht.

The team said it was only able to make contact with ordinary Tibetans with extreme difficulty because constant monitoring by security officials "inhibited free movement and discussion". Contact with ordinary Tibetans was only possible because some of the team were fluent in Tibetan and Chinese and so the delegation could break into smaller self-reliant groups when the opportunity arose, said the report.

Although the Chinese tolerate the public display of pictures and photographs of the Dalai Lama, any other expression of support for the exiled leader or other dissident political ideas is crushed. There are strict controls over civil and political rights in Tibet, said the report, which described "an excessive degree of authoritarian rule" in Tibet, where it said "martial law continues to exist in all but name".

The report also criticised conditions in China as a whole, and stressed that it was clear that "human rights in China are in practice subordinated to the interests of the Communist Party, which sees itself as the arbiter of what is good for 'the people'". But it laid special stress on the character of repression in Tibet, where it said Tibetans reported that "Tibetan culture and religion were gradually being submerged by the sheer weight of Chinese influence", adding that the delegation found it "impossible to ignore the large presence of uniformed and civilian Chinese".

In an important series of sophisticated observations, the delegation noted the widespread impact of sinicisation on Tibetan language on public noticeboards in Lhasa, where it said Tibetan script was often written vertically as if it was Chinese. Many words and phrases used in official statements and in the media in Tibetan were transliterations of Chinese terms, even though adequate translations were available in Tibetan itself, said the report.

It noted also that many Tibetan children do not attend schools, where the syllabus is in any case "very limited". "Young people saw their only choice being to attempt to reach the Tibetan communities in India where, they said, at least education was freely available irrespective of all the other hardships", said the report.

Employment opportunities for Tibetans are scarce, leading to oppressive working conditions for rates of around 4 yuan (approximately £0.60p) per day in some cases. Rights to holidays were "virtually non-existent" and "some informants stated that they had to work 364 days a year, the one day off being for Losar, the Tibetan New Year", said the report. It added that sick-leave "appeared to be unknown".

The Australian team, which included, parliamentarians, academics, and government officials, were pleased to see that Tibetans were allowed to practise many religious rituals. But it added that these appeared to be "mainly limited to outward manifestations such as circumambulation, prostration, and the like. Further enquiries revealed that the numbers of teachers able to impart the doctrine to the next generations was very small and declining". There were only two fully qualified teachers, known as Geshe Lharampa in Tibetan, at Ganden monastery near Lhasa, which has a population of 400 monks.

Tibetans interviewed in private "were unequivocal about the lack of religious freedom and civil and political rights and talked of a lack of justice, education, employment and freedom of expression, as well as restrictions on movement".

The Delegation was told privately by Tibetans of their fear of "arrest, interrogation and detention for merely being seen to converse with foreigners". It concluded that "a serious human rights problem exists in Tibet" and that it fears that the Chinese administration has placed "fetters on the religion, culture, education and language of Tibet".

The Australians said that their mission had been successful because it initiated a dialogue on human rights with Chinese and Tibetan officials, thus signalling an end to China's former claim that other countries cannot raise questions of human rights violations in China or Tibet.

The report also stressed that some officials had shown willingness to take part in the dialogue, and that information had been given about eleven political prisoners in Tibet about whom they had enquired. China's Vice-Premier Zhu Rongji had invited the team to return for a follow-up visit, and the Australians have now proposed the setting up of a joint working group on human rights, to include Chinese and Australian parliamentarians.

The report also included an indication that there is either some discrepancy between Beijing and Lhasa on the search for the search for the reincarnation of the Panchen Lama, or that the Chinese are putting out conciliatory signals to the Dalai Lama. Beijing has ruled that the Panchen Lama's reincarnation can only be discovered within Chinese territory, but in an important revelation unrelated to human rights the

Australians report that "religious officials were prepared to concede, albeit informally, that [the reincarnation] could occur outside the boundaries of the PRC" . - end -

"Return Our Grasslands" Protest in Qinghai

TIN News Update / September 20, 1991a /

A small protest took place in July in Xining, capital of Qinghai province, part of which includes the former Tibetan province of Amdo.

On 12th July a group of about 30 people gathered outside the Qinghai Provincial Government Headquarters in Xining, according to a Tibetan eye-witness who is considered a reliable source.

He said the group, which included men, women and children, were Tibetans from the Dri region of Amdo, situated near Lake Qinghai. He described their protest as peaceful, but said that they carried a long banner, with the following slogans written on it in Tibet: "Return our Snowlands. Give us back our Grasslands. Leave us Be. We are Dying of Hunger".

The group were led inside the compound by security officials, apparently for discussions. There was no confrontation or aggression, according to the witness.

There have been no other reports of severe hunger in Qinghai, and it is not clear exactly what the protesters, almost certainly nomads or pastoralists, meant by "leave us be" or "give us back our grasslands". This could refer to population re-settlement by Chinese, or to attempts to settle the nomads and change their lifestyle. There have been indications recently that the Chinese are trying to encourage nomads to give up nomadism and to settle in a fixed place.

The incident appears to be in the tradition of petitions, traditionally handed into Government offices, rather than of demonstrations. The witness emphasised that the guards reacted with puzzlement rather than aggression. But it is unusual for petitioners to carry banners, or to make such broad demands.

According to a second-hand account, there have been a series pro- independence leafletting incidents in Amdo this summer. A Tibetan from the region claimed that posters had appeared in different parts of Amdo during May this year, when the Chinese were celebrating the 40th Anniversary of their arrival in Tibet.

More posters are said to have appeared in early July, at the time of the Dalai Lama's birthday. The posters said "Long live the Dalai Lama" and "We should be like Lhasa", a reference to the frequent demonstrations staged by Lhasa people, according to the source.

Leaflets are reported to have been handed out at a ceremony led by two well-known religious leaders named Gungthang Lama and Chutsang Lama in June or July. At the ceremony, a Kalachakra initiation apparently attended by several thousand people, leaflets were distributed calling for Tibetan independence. The size of the crowd made it impossible for police to identify or catch the leaflet distributors, the source claimed.

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Gansu Monks Still Confined to Village for 1987 Offence

TIN News Update / September 20, 1991b /

At least two monks in Gansu Province, formerly part of Eastern Tibet, are still confined to their village four years after being caught listening to a tape recording of the Dalai Lama.

One of the monks, Lobsang Gyamtso, originally from Gangyo (rGan.rGya', 20 km north-east of Labrang, in Xiahe county), aged about 30, was jailed for four years in 1987 and has only just been released.

A second monk, Kunchog Gyamtso, aged about 27, was jailed for 15 days in 1987 for listening to the tape. But he is still confined to the village where he is a monk, said the escapee.

Both men are monks at Gesar Monastery, which is affiliated to Labrang Monastery in Xiahe in Gansu. Details of the restrictions on the monks emerged only when another monk from the same region recently escaped to India.

The escapee, Tashi Gyamtso, aged about 25, also comes from Gesar Gumpa in present-day Gansu Province. This monastery, also known as Zorge Gongsar monastery (literally, Zorge New monastery), is believed to be near Zorge Nyingma ("Old Zorge") in Maqu county, Southern Gansu.

Both men are required to report to the local police authorities every seven days, and cannot leave the area without permission, said the escapee, who had also been placed under these restrictions. Even if they get permission they must return within seven days. The two monks are subject to these restrictions for an indefinite period, he said.

Tashi Gyamtso was arrested at Labrang with Lobsang Gyamtso, Kunchog Gyamtso and three others when they were caught listening to a tape recording in 1987. The tape was a recording of the Dalai Lama officiating at an important religious ceremony known as the Kalachakra Initiation, according to Tashi Gyamtso.

Tashi Gyamtso was imprisoned without trial for one year in a prison in a place which he said was called Minkyé in Shao county, also in Gansu. The Chinese names for these places are not clear. /ctd Kunchog Gyamtso, who comes from Gangye, and three monks from Labrang were held for 15 days for listening to the tape. The other monks were Gendun, about 30, Tashi Gyamtso, about 30, and Zoepa.

Tashi Gyamtso said that the inmates of Minkyé prison in 1988 "were mainly political prisoners", some of them serving sentences of ten or twelve years. "Many of them were there for saying things like "Tibet is an independent country" and "Chinese should leave Tibet"", he told an interviewer after his escape.

He was beaten more or less continuously during three days of interrogation when he was first arrested. He was not beaten again although he frequently saw other prisoners being beaten or tortured, he said.

During his time in Minkyé prison he shared a cell with ten other prisoners. Most of the prisoners worked on growing vegetables or on building work. He and the other prisoners were made to attend political re-education sessions for two hours each afternoon throughout the year he was jailed, he said.

Two months after his release from prison in 1988 he was allowed to re-join the monastery. He was confined to the area and made to report to the police every seven days. The reporting sessions lasted about one hour, and included demands from the police for information about other monks in the monastery.

There were no senior teachers for the 100 monks at Gesar monastery, and he was given permission to visit the parent monastery at Labrang, but was not allowed to receive teachings there.

There has been little previous information about political unrest in the area. Three monks from Labrang were arrested and detained for up to 6 months in early March 1990 after handing out leaflets calling for Tibetan independence.

There was "a great student demonstration in the beginning of April" 1990 in Gannan, the Chinese name for the prefecture in southern Gansu in which Xiahe is situated, according to an unconfirmed report from the area a few months later. Slogans had included demands that the whole of the prefecture be allowed to use Tibetan language, claimed the report (see TIN Update 19th Febr 1991).

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Tibetan Demonstrator Dies After Arrest, Says Report

TIN News Update / September 24, 1991 /

A Tibetan died after being arrested during a demonstration in Lhasa last week, according to an unconfirmed report from the capital.

Six people, of whom at least five were Tibetan monks, were arrested during the demonstration on 14th September, said the report, which was received today from a reliable source. One of the six died on 17th September, three days after the demonstration, according to the report. The death was caused by head injuries, said the report, which gave no further details. The names of the detainees are not yet known.

In the demonstration, which took place in the Barkor Square, Lhasa, five monks unfurled a Tibetan national flag and shouted slogans calling for Tibetan independence, according to a British journalist who visited Lhasa unofficially shortly after the incident. "They were swiftly detained", said the journalist, Simon Long, in an article published in the British newspaper the Guardian yesterday.

Security has been stepped up in the city in anticipation of possible attempts by Tibetans to mark the anniversaries of major pro-independence demonstrations on 27th September and 1st October 1987. Lhasa residents have been told to stay indoors on both days, according to the Guardian.

Other sources in Lhasa reported today that the presence of uniformed and helmeted police has increased on the streets of the capital. For several months the authorities have been using plainclothes police on the streets in preference to uniformed forces, particularly during visits by foreign officials.

A 17-member delegation from the European Parliament finished a four-day visit to Lhasa yesterday amid reports that efforts had been made to improve conditions before their arrival. According to one report, an unnamed monk, injured during an earlier incident, was removed from his hospital bed by police shortly before the delegation visited the hospital.

Last Thursday an unprecedented order was issued by the Lhasa authorities banning tour groups from visiting the three of the major religious sites in the capital - the Potala Palace, the Jokhang Temple, and Drepung monastery. The ban took effect from 20th September until further notice, said a tourist who saw the order. The purpose of the ban is unclear.

On 26th September Tibet's exile leader the Dalai Lama begins a four day visit to the Mongolian Republic. The visit, at the invitation of Buddhist organisations in Ulan Bator, was kept secret until today, apparently to forestall likely Chinese attempts to persuade the Mongolian Government to refuse a visa.

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Chinese Call for Ban on Tibet Support Meetings

TIN News Update / October 22, 1991 /

A senior Chinese diplomat has called on foreign governments to forbid meetings by supporters of Tibetan independence. The statement coincided with a meeting of western pro-Tibet groups in London this weekend.

"We condemn such activities and we hope that governments of countries which have diplomatic relations with China would not allow such things to happen", said the Chinese Ambassador to the UK yesterday 21st October.

Ambassador Ma Yuzhen issued the protest during an interview with the BBC World Service, saying that he regretted that Britain had allowed the meeting to take place. The meeting "aimed at splitting China and jeopardising China's national unity", he said.

"I am very concerned that the territory of Britain should be allowed to be used by the Dalai Lama and his people and some so-called supporters for the separation of Tibet from China", said the Ambassador.

The meeting, held in London from 18th-20th October, was the third conference of European Tibet Support Groups. It included representatives of pro-Tibetan lobby groups from eleven European countries.

The low-profile conference was publicised only amongst the groups' members and supporters, and conference organisers say they are not clear how the Chinese knew that it was taking place.

In reply to a question, Ambassador Ma acknowledged the extent of international support for the Tibetan independence movement. "The Dalai Lama has been very active in internationalising the Tibet question," he said. "Even if he has gained some international so-called support, if he is advocating independence he will not succeed. International support will not help him achieve his purpose," said Ma, adding that Tibet "will remain a part of China for good".

He said that some foreign countries were using the Tibet question "as a kind of way of bringing pressure on China in order to make China do what they want". He called on foreign leaders and politicians to stop using the Tibet question as part of a scheme against China, adding that countries which continued to do so would "only jeopardise relations and hurt the feelings of the Chinese people".

This is believed to be the first time that Chinese officials have called on foreign countries to ban activities by western pro-Tibet groups. "This indicates that support for Tibet has become established", said Susan Byrne, a spokesperson for the Tibet Support Group UK. "But the Chinese do not seem to understand how other countries work", she added.

Ma also said that China had not forgotten Britain's 1903 invasion of Tibet or the 1913 Simla Convention, which he described as an attempt to rob China of part of its territory. "I think our friends in Britain should bear this in mind and not try to achieve things now which they failed to achieve previously".

- end -

Women Tortured for 6 months in Lhasa Prison - Interview

TIN News Update / November 19, 1991 /

A Tibetan woman was held in solitary confinement for 300 days without charge or trial, according to detailed testimony given to T.I.N. by the former prisoner, who has since escaped to India. The prisoner, suspected of political activity, was severely tortured whilst in custody.

The woman, 25 year old Sonam Drolkar from Lhasa, showed scars indicating that she had been kicked and beaten. She said that from 2nd August 1990 she was stripped naked and given electric shocks or other forms of torture every second day for six months. She also described being sexually violated with an electric baton. She received no medical treatment until February 1991, when a prison doctor warned that she was close to death and the torture sessions stopped. She was not allowed out of her cell at any time and never saw other prisoners. She was not provided with a mattress or blanket.

The account, of which extracts are printed below, suggests that the authorities in Lhasa have continued the practice of torturing political detainees. This practice was routine in Tibet in 1988-89, but since 1989 it has not been possible to carry out interviews with recent prisoners. Sonam Drolkar is the first former prisoner to be interviewed by TIN since martial law was imposed in 1989.

The torture and maltreatment of Sonam Drolkar continued for three months after October 1990, when western diplomats were invited for the first time to visit Lhasa prisons. The Ambassadors of Denmark, Sweden, Norway and the United States were all given official tours of Drapchi prison in Lhasa while Sonam Drolkar was being tortured or in solitary confinement in Seitru jail, less than a kilometre away.

According to a detailed account from a Tibetan directly involved in the events, the arrests of Sonam Drolkar and of the detainee who named her under interrogation were the result of indiscrete behaviour by a western TV journalist who was active in Lhasa in the summer of 1990. Amnesty International issued an appeal last month for independent investigation of the alleged maltreatment of Sonam Drolkar. The following extracts from her interview with TIN are given in the third person, as provided by the translator.

Sonam Drolkar Interview Extracts, September 1991

1: Use of Electric Shock Treatment

Sonam Drolkar was arrested at 9pm on 29th July 1990 when 20 police came without a warrant and searched to her house in Lhasa. They found letters in her house but nothing else. She was taken to Seitru prison (Prison Section No.4, part of the Sangyip prison complex) where two Tibetan police officials in plain clothes questioned her. She denied any connection with political activities. The next night she was taken to a room where there was a team of four people, three Chinese and one Tibetan, from the Public Security Department ('Gong An Thing').

Q: What did they do to her?

A: She was stripped naked. They wrapped wire around her body and they started questioning her. When she didn't accept [what they said] then they turned on the switch and when the switch was on she would be trembling, and would be burnt.

Q: Where did they put the wire on the body?

A: First it was wrapped around the fingers [interviewee indicates tips of both index fingers] and then they would wrap it around the body [interviewee indicates wire wrapped around upper arms, upper chest, around back, around stomach and upper thighs.] Then they turned on the switch. [...]

Q: And this was connected to something and they could turn it on with a switch, like a light?

A: Yes. [...] She didn't see where it went. They brought one roll in from outside. [...]

Q: Did they do this to her right away? Or did they tie her up and ask her more questions first?

A: At first they put the questions to her. When she didn't accept what they said, then they would wind this wire around her.

Q: Before they used the electricity, had they ever hit her or slapped her? Any kind of beating?

A: She was slapped several times. And they would punch her.

Q: Does she have any idea how long they it go on? A second? Five seconds?

A: When the shock was given she would tremble and then fall unconscious.

Q: When she returned to consciousness, was she in the same place or had they taken her back to her cell?

A: The first time she became unconscious and then came back, she found she was lying on the same place where she was standing. She found her body had become all blue coloured.

Q: So she was still naked?

A: Yes.

Q: After she came back to consciousness, did they let her put clothes back on? What did they do to her then?

A: Then they would put more questions to her [...]

Q: So the men were still there?

A: Yes, they were still there and they would ask more questions. If she didn't answer they would again switch on the current. She thought her body was going to pieces. The shocks came up and she became unconscious again.

Q: How long did this go on?

A: After the second shock, she didn't know what happened after that. She found that she was in the room where she was kept in the prison.

Q: How many days did they ask questions before they started the torture?

A: On the second day [at Seitru] two people came to interrogate her. On the third day they [the other team] started the torture.

Q: How many days did the torture last?

A: At one day intervals they used to do all the torture and asking questions.

Q: "One day interval" means they would do it on one day and then not the next, then torture again the next?

A: Yes.

Q: How long did it go on like that?

A: Six months.

2: Other Forms of Maltreatment

Q: For six months the torture was the same, the electricity?

A: They also used the electric baton. [interviewee uncomfortable during explanation....] It seems that when she was unconscious they have beaten her because she saw many marks on her body. Her ribs were broken and she could not stand up.

Q: How big were the marks on her body?

A: [...] Here [indicates base of neck above chest] she got a big mark where she says they kicked her with their boots. [Interviewee shows a large scar at the base of her neck. [...] It is crescent shaped, about four inches long and an inch wide. It is very rough.]

Q: Was it bleeding?

A: Yes. She wasn't sure how they did it because she was unconscious. When she became conscious and tried to get up, she could not because there was pain everywhere in her body and it was blue and there was bleeding [...]

Q: Did she ask for any medical treatment or did they give any medical treatment?

A: When she became conscious she found that her clothes were all covered with blood from bleeding mostly from the neck. [Interviewee then ... shows scars on her wrists, said to be from handcuffs. The scar is about an inch long, thin and follows the contour of the wrist.]

Q: So did she ever get any medical treatment?

A: [translator: No. She tried to bind her clothes on her neck and her hands.] [...]

Q: Was it usually the same people who tortured her each time or would they be changed?

A: After getting the electric shocks her memory was diminished and she couldn't recognise if they were the same or if others came. But she feels that they would change after some days.

Q: Was it always men?

A: The interrogation team had only men. But the torture party sometimes had a woman and sometimes was only men.

Q: Did the woman also torture?

A: She did the same.

Q: Did they also beat you all this time?

A: Yes.

Q: What did they use?

A: [After giving electric shock] they used some objects [...]. She heard they were using iron rods to beat her, mostly by iron rods, but she never saw because she was unconscious.

Q: She also said they used the electric baton. What part of her body did they touch with it?

A: [she is uncomfortable with this question...] On every part, on the face, and on every part. [she motions with a sweep along the front of her body downward...]

Q: There were some reports that they have tortured women by touching it to the genitalia. Did anything like that ever happen to her?

A: Yes

Q: Did they ever make the electric baton go inside her body?

A: [she is uncomfortable...] Yes. [...]

Q: During the time they were torturing her, did they keep the handcuffs on her all the time?

A: Yes, they were kept on 24 hours a day, and also on the feet.

Q: All the time?

A: Yes.

3: Solitary Confinement

Q: What kind of room did they keep her in? Was she by herself or were there other prisoners in her cell?

A: She was by herself.

Q: During these months when she was being tortured, did she ever see other prisoners at that time?

A: No, no one was there. For the whole year, she never saw another prisoner. [...] No one was allowed to meet her except the interrogating team. Where she was kept [there were] no windows. [...] There was [an electric] light. It was on all the time. [...] She didn't know if it was day or night because there were no windows.

Q: So during this whole year she never knew if any other prisoners were nearby, she never saw anyone or had contact with anyone?

A: [translator: that is right]

Q: During the year did she ever have any exercise? Was she ever permitted to walk around?

A: She was never allowed to go outside the room where she was kept.

Q: How big was the room?

A: [indication seems to be about ... 3m x 3m]

Q: Did she have a bed?

A: No.

Q: So she had to sleep on the floor? Dirt or concrete?

A: Concrete.

Q: So when she would lie down, she had to lie on the concrete?

A: Yes, nothing was there.

Q: There wasn't a blanket or anything?

A: Nothing.

Q: So in the winter time even when it was very cold....

A: Nothing was there, even in the winter. She was given one bucket for a toilet, that was all that was there. [...]

Q: What about food?

A: In the morning they gave her two small 'tin-momo' [plain tibetan dumplings]. In the daytime, a small amount of rice and vegetable cooked in water, nothing else. At night, two small pieces of tin-momo and a little boiled vegetable.

Q: What about her health all this time? Did she ever get sick?

A: When they came and asked her to stand up, she was quite weak and sick and could not stand. She would stand up and then fall down, so they would beat her to make her stand up, then interrogate. [...] After the torturing, when they gave food, she would try to eat but she could not because it gave too much pain inside.

Q: So she couldn't swallow?

A: She would vomit, [because] there was so much pain inside. [...] After being given the electric shocks, blood would come out when she would urinate and blood would also come out when she vomited.

Q: And this went on for six months?

A: Yes. She was given no treatment at all.

Q: Did she ever ask for any treatment?

A: She asked and told them about the pain and she asked at least for a bandage [indicates wrists], but they never responded...

Q: What would they say?

A: They said there wasn't anything.

4: After the Torturing: February-June 1991

Q: The torturing went on half the time she was in prison. What happened the rest of the time?

A: After six months they had become quite thin and weak. Every day she was vomiting blood and had blood in the urine. For six months it had gone on without change, but after that they stopped beating her. Then they brought some person to check her, a doctor.

Q: Why does she think they stopped beating her? Were they afraid she might die?

A: After six months they brought the doctor. He said that if they gave her more [electric] current she would die. So they stopped.

Q: What was her time like after that? Did they still keep her alone?

A: She was kept lying on the floor for six months.

Q: That's all?

A: That's all. Only food was given and no one could see her.

Q: Did she ever leave her room at any time?

A: No. When she was allowed to come out [after about ten months], her eyes were not working properly, she couldn't face the sun and see properly. [...]

Q: Did she ever know how long she would have to stay there all together? Did they ever tell her?

A: After six months, she was told she would kept for life imprisonment.

Q: Did she ever have any kind of trial?

A: No, she didn't have anything like that. Just interrogation. [...] She asked why she would be kept for life imprisonment, because she had not done what they had charged. She did not accept that. They said she was lying and if she would tell the truth the policy would be very good and more sympathetic. But she still would not say anything.

Q: What happened then?

A: They told her that she should tell who she was linked with and who she worked with and who she knew, especially Khampas. She said she knew no one and had no links with anyone.

Q: When she finally left, did she still have the life sentence standing against her?

A: It had not been decided, the life sentence was still there. They thought she was sick, so they admitted her to the hospital.

Q: When was she admitted in the hospital?

A: She was first admitted to the Gongang Thang hospital, the police hospital. The doctors of that hospital decided not to treat her, because she would be no more [she was going to die]. They said that if she had money to pay the fees for treatment and medicine, then she could stay in a different medical centre. So some other people said they would pay and she was admitted into a better hospital.

Q: How long ago was that?

A: June [1991]

- end - 91Nov18:SDrolkar/l-Seitru -

British PM To Meet Dalai Lama

TIN News Update /November 27, 1991 / [not included in the printed interim update]

The British Prime Minister John Major has announced that he will meet the Dalai Lama at No 10 Downing Street on Monday 2 December.

Whitehall officials say that the Dalai Lama has been invited purely in his religious capacity. But the invitation is regarded as a highly significant diplomatic achievement by Tibetans, who view the meeting as marking the resumption of the close diplomatic relations which existed between London and Lhasa before the Chinese invasion of Tibet in 1950.

"Tibet and Britain maintained diplomatic ties since 1904", said the Office of Tibet in London in a statement welcoming the announcement this evening. "The British Government is the only government among western countries to have had treaty relations with Tibet", it said, quoting Hugh Richardson, the last head of the British Mission in Lhasa.

The Dalai Lama is expected to raise the question of Britain's history of diplomatic relations with Tibet at the meeting on Monday, according to a source close to the Tibetan leader.

This will be the first time a British Premier has met the Tibetan leader. Major refused to meet the Dalai Lama when he last visited Britain in March 1991, following a policy set by his predecessor Margaret Thatcher, who argued that such a meeting would conflict with "the interests of Hong Kong." The Chinese authorities have consistently warned that they would consider any such meeting "an unfriendly act" towards China.

The British position appears to have changed dramatically after the US President George Bush, despite Chinese threats, met with the Tibetan leader and his Foreign Minister at the White House in April 1991.

Chinese protests after other governmental meetings with the Dalai Lama have been mainly confined to rhetoric. Commentators in London say that Beijing cannot afford to take retaliatory action, even in dealings with the British over Hong Kong, where further obstacles to the handover of power would only encourage the exodus of Hong Kong citizens before 1997.

In a statement tonight welcoming news of the meeting, the Chairman of the All Party Parliamentary Group on Tibet, Dr Norman Godman MP, called on the Prime Minister to reassure the Dalai Lama "that his government will support Tibet in the same manner as has been expressed by the American Congress". On 28 October 1991 a US Congress resolution was passed into law defining Tibet as an occupied state, and describing the Dalai Lama and his exile Government as the "true representatives" of Tibet.

Major will be at least the tenth head of state the Dalai Lama has met since receiving the Nobel Peace Prize in late 1989. He arrives in London on Friday to begin a four day visit at the invitation of the Oxford Union, whom he will address on "Tibet's Contribution for the Future".

- end -

Tibetans Appeal for Help for Dying Prisoner

TIN News Update / November 30, 1991 / 2

A group of Tibetans in Lhasa have issued an appeal for outsiders to try to help save the life of a prisoner in a Tibetan jail.

Sonam Wangdu, a 36 year old trader from Lhasa, is close to death in Drapchi jail, Lhasa, according to a report from a group of Tibetans in Lhasa.

"His health is deteriorating day by day and his condition is serious. The worst part is that he can no longer control his bladder. Secondly, he cannot support his own weight and cannot stand up any more," say the Tibetans, who contacted Tibet Information Network, a London based monitoring group. They asked to remain anonymous.

They told the organisation that the prisoner received hospital treatment at the People's Hospital in Lhasa for some time but has now been returned to custody at Drapchi jail, where he is being held incommunicado.

"Now, nobody is allowed to assist him and he is being made to suffer by himself", says the source in Lhasa, adding that "He may not survive for very long and we are really worried about him."

Sonam Wangdu's wife should be allowed to visit her husband, say the authors of the appeal, who say that they are afraid that the authorities will not provide adequate treatment in the prison. "The Chinese could play any trick, and they may have wanted to get rid of him," they said, adding, "this has happened before and is very likely in his case."

"Please try to save his life", the Tibetans told the monitoring group, adding, "There are more such cases in jails in Tibet."

Amnesty International issued a report last month detailing allegations that a prisoner named Lhakpa Tsering had been consistently refused adequate medical treatment shortly before his death last December in Drapchi prison.

Another political prisoner, Sonam Drolma, is known to have been denied medical treatment in a Lhasa prison this May until she was on the point of death and friends and relatives arranged to pay.

Unconfirmed reports earlier this year suggested that Sonam Wangdu, usually known as Shungden or Shukden, may have been seriously injured when prisoners were beaten after taking part in protests following the death of Lhakpa Tsering on 15th December 1990.

"The real cause of his illness is not known", said one report in late February 1991. But it noted reports that the prisoner had fallen ill shortly after being involved in the prison protests.

Sonam Wangdu spent two months in hospital at the beginning of this year but in mid-February was returned to the prison even though he was still ill to be moved and had to be carried or dragged from the hospital by Chinese security guards who held him by his arms, according to unofficial reports at the time. The prisoner was allowed further brief hospital visits, but is said to have been returned to the prison before he had recovered from his injuries.

Sonam Wangdu is serving a life sentence for alleged involvement in the killing of a People's Armed Police officer in a demonstration in Lhasa on 5th March 1988. The circumstances of his trial, culminating in a public sentencing rally on 19th January 1989, did not conform to international minimum standards and he is regarded by many Tibetans as a political prisoner.

- end -

**Dalai Lama Meets British Prime Minister;
Outlines proposal for transfer of power in Tibet;
Appeals for release of Burmese dissident**
TIN News Update / December 2, 1991 /

LONDON December 2, 1991: The British Prime Minister ignored Chinese protests and this morning went ahead with a meeting at No. 10 Downing Street with the exiled Tibetan leader the Dalai Lama, who was accompanied by his Foreign Minister.

The meeting, described by the Dalai Lama as "very pleasant", lasted just under one hour, and centred on the discussion of the human rights situation in Tibet, according to British officials.

The Dalai Lama, referring discretely to the long history of diplomatic relations between Britain and Tibet before the 1950 invasion by the Chinese, told journalists at a press conference later that the meeting was "important".

The Tibetan leader said he was "extremely happy" to have had a meeting with the Prime Minister of the "country which in the past had a very unique relation with Tibet".

The British Government, which maintained a mission in Lhasa until 1947 and received an official Tibetan delegation at Downing Street in 1948, has never explicitly recognised China's claim to sovereignty over Tibet.

But until today it had refused to renew contacts with the Tibetan leadership for several decades, apparently out of fear of antagonising China. Margaret Thatcher consistently refused to meet the Dalai Lama, claiming that "wider considerations, in particular the interests of Hong Kong" had to be taken into account. John Major also refused to meet the Tibetan leader in March this year.

Downing Street officials today denied that the meeting represented any change of policy by the UK Government, and insisted that the meeting had been private. The Dalai Lama had been received "in his spiritual capacity as a man of peace", said an official.

But both the Chinese authorities and Tibetans are likely to regard the meeting - parts of which were broadcast on British television tonight - as having extensive political significance, given the history of close Anglo-Tibetan relations and the presence at the meeting of Kalon Tashi Wangdi, Minister of International Affairs for the Exiled Tibetan Government. Downing Street officials refused to comment on the Minister's presence.

Although Dr. George Carey, the Archbishop of Canterbury, was invited to attend the meeting, apparently to enhance its religious tone, an official who was present said "it was clear that it was primarily a meeting between the Dalai Lama and the Prime Minister at which the Archbishop of Canterbury was asked to be present".

John Major was said by the Dalai Lama to have shown "genuine concern" about human rights in Tibet, and, according to Whitehall officials, told the Tibetan leader that "China was too big and too important to be isolated". The Dalai Lama agreed on the importance of maintaining dialogue, said British officials.

- Outlines Proposal for Future Transfer of Power in Tibet -

In a major political statement after the meeting the Dalai Lama announced for the first time a detailed programme for the transfer of political power in Tibet "when we return".

"As soon as we return with freedom my first task will be to appoint one interim government, to elect a leader if possible through an electoral college system," the Dalai Lama told journalists, adding that he would if necessary appoint an interim leader to oversee the creation of a new constitution by a National Assembly.

The current Tibetan Exile Government would be dissolved in favour of an interim Government, introducing a new political system which would be democratic, and most likely parliamentary, said the Lama, who said he personally favoured a mixed economy and a commitment to secularism.

"The new system will be completely democratic," he told journalists. "Not a single Tibetan dreams of the restoration of the old system".

In an important message to officials working in the current Chinese administration in the "various parts of Tibet, in the different fields of education, economy, culture and religion all this", the Lama announced for the first time that until a new constitution was established "these functions and these people will carry on their responsibilities accordingly".

Adding that he thought it possible that this transfer of power could take place in "the next five to ten years", he said that if the former General Secretary of the Chinese Communist Party Hu Yao Bang, deposed in 1987 for his reformist policies, had remained in power, the Tibet question would have already been resolved.

In the press conference the Tibetan leader disclosed that Yan Mingfu, former head of the United Front Department of the Chinese Communist Party until 1989, had privately admitted that it was wrong to attempt to resolve the Tibet problem by force.

- Appeal to Burmese to Release Dissident -

The Dalai Lama made a strong appeal to the Burmese authorities to release the current Nobel Laureate elect, Aung Sang Suu Kyi, as well as other "freedom fighters" in Burma.

He also announced the release of a formal appeal to religious leaders worldwide to disclaim all involvement in warfare. "Religion can no longer an accomplice to war, conflict, terrorism or any other forms of violence", he stated.

Returning to the question of discussions with Beijing, he lambasted the tendency of top Chinese officials to lecture their critics. "At times with the Chinese Government it seems the ear organ is missing - there is only the mouth," he said. He went on to express appreciation for the sincerity of a journalist from the official Chinese news agency who entered into discussions with him during the press conference.

The Dalai Lama hinted that he remains open to a compromise solution for the future status of Tibet. Avoiding any use of the word independence, he stressed the need for small countries and peoples to develop close relations with their neighbours.

"Small groups everywhere have the right to be free but at the same time the reality of interdependence, especially in the economic field, is very important", he said. "It is impossible to survive by oneself without some close relation or dependence on other neighbours", he added.

The Lama leaves tomorrow for Sweden, where he will be received by the Royal Family and Government officials before joining other Nobel Peace Prize laureates in Oslo for an anniversary commemoration of the award.

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Reports of Prison Maltreatment: aerial suspension; beaten for singing; blood extraction TIN News Report / December 11, 1991 /

A group of Tibetan nuns were suspended from a tree during interrogation in a Lhasa prison. They were later beaten for singing a pro-independence song in their prison cell, according to a detailed account from one of the nuns, who has just escaped from Tibet.

The former prisoner, who completed a two year sentence in September 1991, said that when first admitted to the prison she and a group of nuns were each hung from a tree by their hands which were tied behind them. She also gave details of the involuntary extraction of blood from Tibetan prisoners.

The nun, Ngawang Tsepak, aged 20, comes from Dro village in Medro Gongkar county, 60 km east of Lhasa. She was a farm worker until 1989 when she became a nun at Chubsang nunnery near Lhasa. She was arrested on 2nd September 1989 when she and eight other nuns staged a demonstration calling for Tibetan independence. Their 15 minute protest, which interrupted the performance of a Tibetan opera in front of officials at the Norbulingka (Summer Park) in Lhasa, took place while the city was under martial law.

The nine nuns were handcuffed by police in the park and driven to Gutsa prison, a detention centre on the eastern outskirts of Lhasa. At Gutsa they were stripped naked and their hands were then tied behind them. They were each suspended from a tree in the prison courtyard in what Tibetans call the "airplane" position, with their arms behind their backs and above their heads. [see attached interview extract A]

While suspended in this position they were asked to give the names of others who were involved. They were beaten or given electric shocks until they gave the names or confessed. Ngawang Tsepak estimated that she was suspended for three hours, and was let down only when both her shoulders were dislocated. No medical treatment was provided for the injuries. [see attached interview extract B]

While the nuns were in this position the interrogators used electric shock batons on various parts of the body, including inside the mouth, according to Ngawang Tsepak. The nun also said that she was kicked in the lower left abdomen during this operation, and suffered pain in that area over the next twelve

months. She was later hospitalised, possibly in connection with this injury. [see attached interview extract C]

Ngawang Tsepak named three women staff of the prison whom she said were actively involved in applying electric shocks to her and the other nuns, and later in beating them. She named two as Chungdrak and Pema, both Tibetans from the Shigatse region, and a third woman as Ma Ye, a Tibetan Muslim aged about 30 from Lhasa. The women worked with a number of male Chinese staff, who also took part in the torturing but whom the former prisoner was unable to name.

The former prisoner said that she was not severely beaten or tortured again until August 1990, when six of the nuns were beaten for singing a song in their prison cell. The song included the word "freedom" and one sentence ran: "if all the Tibetans are united, the clouds will clear and the sun will shine through".

When guards realised that their song included pro-independence verses, the nuns were taken to a room and beaten by the same three women, together with one Chinese man. The four staff beat each one of the prisoners in turn with implements including "a plastic stool and a belt", according to the prisoner. The six nuns were then moved to a smaller cell, where they were beaten again. They remained in this cell under strict conditions for the next year. [see attached interview extract D]

In November or December 1990 a number of Tibetan prisoners were required to give blood; there are a considerable number of separate reports of this practice in Lhasa prisons at around this time. Ngawang Tsepak alleged that blood was extracted only from Tibetan prisoners, and not from Chinese prisoners. She said that about one litre was taken from her. Following the blood extraction she became ill, shaking continuously, and was hospitalised for three months. [see interview extract E] She was released on 2nd September 1991 and, having being already forbidden to rejoin her nunnery, fled from Tibet.

The names of the other nuns are:

- 1) Sonam Lhamo, age 19 of Tachi Lhoka;
- 2) Ngawang Choezom; 28; from Lhoka Chonggye ;
- 3) Pasang Drolma; 19; still in Gurtso serving a three year sentence;
- 4) Dechen Drolma; 24; still in Gurtso serving a three year sentence;
- 5) Lobsang Choedron; 21, still in Gurtso serving a three year sentence;
- 6) Dawa Lhamo; 20, still in Gurtso serving a three year sentence;
- 7) Phuntsog Tendrol; 23; still in Gurtso;
- 8) Pasang Wangmo; 19; from Toelung; present whereabouts uncertain.

All are nuns from Chubsang nunnery except for Phuntsog Tendrol, who belonged to Shungsep nunnery. Their sentences were read to them by an official without any form of trial taking place, as allowed under Chinese regulations permitting up to 3 years administrative detention.

- END -

TEXT EXCERPTS FROM INTERVIEW

[Answers are given as provided by the translator. 1st person answers will be made available after re-translation of tapes.]

Extract A: Suspension from Tree

A: As soon as they got to Gurtso their clothing was taken off and they used the electric stick on them. [both nuns show that their arms were tied in the "airplane" position; indicate that cattle prod was applied all over...] All their clothing was taken off...

Q: Was it men doing this to them or ladies?

A: Both were present doing this.

Q: They tied their hands like this [airplane]?

A: Yes, and they hung them like that...

Q: Hung them up? From the ceiling?

A: Not the ceiling... from a tree.

Q: Then this is being done in a courtyard at Gurtso?

A: At Gurtso there was a place with a tree, so they put their hands behind them and hung them up. [narrative...] First they interrogated them and said if they told the truth they wouldn't be treated too badly. But if they didn't confess, they would be hung from the tree...

Extract B: Suspension from Tree: duration

Q: So they were hung naked from a tree and tortured with a cattle prod.... How long did that go on?

A: It depended on the interrogation. If they confessed, then they stopped.

Q: Did they do this to them one at a time?

A: It depended on the interrogation. They asked them the names of others who were involved. That is what they wanted to know. If they said they didn't know, then they let them hang while they were beaten some more.

Q: Did they do this to them one at a time?

A: Yes, one by one.

Q: Was she in a place that she could hear the others scream or cry?

A: Yes. She could hear.

Q: In her case, despite the difficulty of the situation, does she have any idea how long it lasted? Half hour? Ten minutes? Two hours?

A: More like three hours. At least. They just hang until their shoulders dislocate.

Q: How did they actually hang them... ?

A: They put a stick through the arms and hang them by the stick, in the airplane position.

Q: Was her shoulder dislocated?

A: Yes. Both shoulders.

Extract C: Use of Electric Batons

Q: So they put their arms in the airplane position, hung them naked from a tree and shocked them with the electric stick?

A: Yes. [interviewee indicates cattle prod being forced in mouth and rotated] They also put in their mouth. And twisted it all around.

Q: They put the electric stick in their mouth and twisted it around?

A: Yes. [narrative] She heard that some of the guards used the electric stick on the vaginas, but it didn't happen to them.

Q: Did they put the electric sticks on their breasts?

A: Yes, they put them everywhere, but not [inside the vagina].

Extract D: Beaten for Protest Song

Q: When they were first taken to Gurtso they were tortured quite badly. How long after that was it when they began to sing the song?

A: After about eleven months they started.

Q: When it was discovered, they were beaten?

A: Yes.

Q: Were they beaten one at a time or all together?

A: They beat them together. They took them away where no one could see and they beat them with a plastic stool and a belt.

Q: They were allowed to wear clothes this time?

A: Yes.

Q: There were six of them. How many guards were giving the beating?

A: There were the three ladies [...] and two Chinese officials. The beating was done by the three Tibetans and one Chinese. Each was beaten one by one.

Q: So those four would beat one nun, then they would beat another nun and so on?

A: Yes. [translator's response]

Q: Did this happen one time, just on that day?

A: They were beaten twice. [discussion] After their beating, after their song was discovered, they were changed to an "inner" cell, a more inner cell, where it was not so comfortable. Before it was not as strict, more "loose" and they could move around some. After they were moved it was more strict [a higher security area].

Q: So there were two times they were beaten: when they first arrived at Gutsa and then after eleven months?

A: After they were moved to the inner cell, they were beaten again. That was the third time.

Nuns beaten for singing song:

1) Ngawang Tsepa (interviewee, now outside Tibet) 2) Sonam Lhamo (now outside Tibet, also present at interview); 3) Lobsang Choedron (remains in Gutsa); 4) Dechen Drolma (remains in Gutsa); 5) Pasang Drolma (remains in Gutsa); and 6) Dawa Lhazom (remains in Gutsa).

Extract E: Blood Extraction

[Q: Why was she taken to hospital?]

A: Too much blood was taken. She was in hospital for three months because she was so weak because too much blood was taken. The blood was taken only from Tibetans, but not from the Chinese.

Q: From all the Tibetan prisoners?

A: Yes, but not the Chinese.

Q: How much blood did they take?

A: One bottle. [size indications seem to be about a tube around 20 to 25 cm long and 4 to 5 cm diameter. One litre?]

Q: How many times did this happen?

A: Once.

Q: And because of that she was taken to the hospital?

A: She became very poor, very pale. She was shaking [indicates tremors]. So they sent her to hospital. [discussion] She had another disease here [indicates lower abdomen; perhaps hepatitis, if the liver was inflamed?]. When she reached Gutsa they kicked her there so there was pain there.

Q: Which side, can she show us?

A: [indicates lower left abdomen] They kicked her there. At that time there was not much pain but after six or eight months there was a lot of pain.

Q: Was this one of the reasons she went into hospital?

A: Yes, that was one reason. But [the main reason was] also taking blood and being so weak. [...]

Q: How is she now?

A: She is okay. They gave her Tibetan acupuncture at the Tibetan hospital and that cured the shaking [tremors]. Sometimes she still has pain in the place she was kicked.

Q: How are her shoulders?

A: They are okay. The blood was taken from the right arm and sometimes she gets shaking there. She still gets that sometimes.

Q: Did they take blood from all the Tibetan prisoners?

A: There are two other nuns who began [the shaking] after the blood was taken.

Q: Did they take blood from all the Tibetans?

A: Yes. [translator's answer]

END EXCERPTS FROM INTERVIEW

- Public Punishment of Prisoners: Gyantse and Shigatse -

TIN News Update / January 7, 1992 /

A Tibetan prisoner was dragged and punched by police during a denunciation rally in Gyantse, Southern Tibet, according to an unofficial report from Tibet.

The public rally took place in the beginning of November 1991, near the sports ground of the Gyantse carpet factory. Penpa Drubgyal, age 23 years, was one of four people paraded in front of the public, each with their hands chained.

An official announced that Penpa was "a separatist and a black social element" and described him as "a spy and our enemy".

The prisoner was dragged backwards and forwards in front of the crowd by two Public Security officers, who are also said to have repeatedly punched his head to keep it lowered.

Three other prisoners, all accused of common theft, were paraded in front of the public, each with their hands chained, but were not publicly beaten, according to the report.

The reports give no indication that the prisoners had been given sentences, suggesting that they had not yet been tried.

Penpa Drubgyal was arrested some two weeks earlier in mid- October, 1991, accused of putting up pro-independence posters in the Gyantse area. The posters called for "Independence for Tibet", "Chinese leave Tibet", and "Tibet for Tibetans", according to unofficial sources.

A painter by profession, Penpa was the only earner in his family, who live in Gyantse. He is the son of Tenzin Trinley, a former monk, and his mother's name is Tenzin Butri.

Sentencing and denunciation rallies are commonplace in Tibet and China, with attendance by local people usually compulsory, but this is the first record of a rally in Gyantse. Parading of prisoners is an infringement of international law, which forbids the public humiliation of detainees.

Shigatse: Prisoner suspended by hands

A previously unknown incident involving abuse of a prisoner has now been reported from Shigatse, Tibet's second largest town.

In late June 1991 a Tibetan man was publicly suspended by his hands for approximately four hours after being accused of burning a police motor cycle. He may also have been accused of stealing a video recorder.

The prisoner, whose name is not known, was tied by his hands to a rope attached to the roof of a building next to a Shigatse police station, according to the report. The prisoner was visible from the road and is said to have been suspended there "to frighten other people in Shigatse". The remains of the motorcycle and a video machine were placed on the ground below the suspended prisoner.

The prisoner, a former soldier from the Shigatse area, aged about 30, is said by unofficial sources to have been mentally unbalanced when he burnt the motorcycle. The incident, which took place in March 1991, followed a disagreement with his military superiors and was not regarded by officials as politically motivated. The prisoner had voluntarily turned himself into the police after burning the vehicle.

A well-informed source in Shigatse told TIN that the prisoner, who was left hanging for the whole morning, had been severely beaten before being suspended.

The prisoner is believed to have died in custody in September 1991, three months after being publicly suspended. The circumstances of the death are not known.

- end -

- Foreign visits to Tibetan jails lead to more punishment -

TIN News Update / January 9, 1992 /

A Tibetan dissident in Lhasa has appealed to foreigners to stop visiting prisons in Tibet after a visit by Swiss Government officials last month led to four prisoners being placed in solitary confinement.

A number of Tibetan prisoners shouted slogans supporting the Dalai Lama and calling for Tibetan independence during the visit of four Swiss diplomats to a Tibetan prison on 6th December 1991, according to unofficial reports received today from Lhasa.

The protest is believed to have been led by the renowned dissident Tanak Jigme Zangpo, who has already spent 21 years in prison for political offences since 1960.

His current sentence was imposed in September 1983, apparently for shouting slogans criticising Deng Xiaoping, but was increased to 19 years when he shouted more slogans in the prison in 1989. Three others, whose names are not available, are said to have joined in the protest.

The protest at Drapchi prison, 3 km north of Lhasa, was staged by inmates of the prison's No 1 Unit, reserved for "bad social elements", apparently a Chinese term referring to common criminals who "endanger public security".

Most political prisoners and hence political protests in the prison have previously been confined to Drapchi's No 5 Unit. Officials who allowed the visitors into No 1 Unit appear to have been taken unawares by the incident and made the Swiss leave the prison a few minutes later, according to sources in Tibet.

Five days after the protest a reliable source in Lhasa, who asked not to be named, reported that the four protestors were being held in punishment cells, where they were described as being "in a state of total isolation". Their current condition is not known.

The Swiss Government refused today to comment on the reports. But other diplomatic sources confirmed that an incident had taken place during the two-day Swiss visit to Tibet, which was led by Erwin Schurtenberger, Berne's Ambassador to Beijing.

Following the December 6th incident, a senior member of the illegal pro-independence movement in Lhasa appealed to foreign delegations to stop visiting Tibetan prisons.

The appeal, received by TIN in London yesterday, describes the practice of foreigners visiting prisons as "a game of hide and seek". "It should be stopped for the time being", says the author of the appeal, who cannot be named.

"The visits end up with more torture for the prisoners, as well as bringing more trouble for relatives. I personally feel it adds more trouble instead of hope", says the Tibetan. "The Chinese are happy to allow foreign delegations into the prison, but it leads to solitary confinement, torture and punishment."

The Tibetan claims that the Chinese sometimes use the visits to find pretexts for punishing certain prisoners. "The world should consider this carefully. Please try to educate them about the situation in Tibet and to stop such acts," adds the writer.

The incident is likely to heighten the debate over the effectiveness of foreign visits to Tibet, which are usually one-off trips without regular follow-up. A large number of prisoners were beaten or placed in isolation after the US Ambassador's visit to the same prison in March 1991.

The visits are important for China's international prestige, which is closely linked to what it calls its "open door" policy.

One diplomat with experience in visiting prisons in China, speaking on condition of anonymity, said today in London that he was opposed to foreigners visiting Tibetan prisons. "Governments should not visit any prisons in Tibet unless the International Red Cross has already been given access to prisoners", he told TIN.

The Red Cross agrees to visit prison only when its officials are allowed to register all prisoners, and to meet them without a witness, in the place where they are confined, and on a regular basis. China is involved in ongoing discussions with the Red Cross but, unlike Afghanistan, Sri Lanka and Pakistan, has not accepted this arrangement.

A senior official of the Tibetan Government-in-Exile said the involvement of the Red Cross would be "beneficial and helpful". "Governments and human rights groups should place pressure on China to allow regular visits of the International Red Cross to Tibet," said Tenpa Tsering, General Secretary of the exiles' Office of Information and International Relations, based in Northern India.

Three delegations from the United States and one from Scandinavia have visited Drapchi since October 1990. None of the teams allowed in the prison have published reports of their findings, unlike a high-powered Australian delegation which saw prisons in China but was refused admission to any in Tibet.

In September Amnesty International issued an appeal for the release of Lobsang Tsondu, a 70 year old monk, who had been placed in isolation for four months after a series of protests following the US visit of March 1991. Amnesty said today that they have had no news of his condition since then.

- end -

- Repatriation and Killing of Tibetan Refugees in Nepal -

TIN News Update /January 10, 1992 v2/

Nepali police last month returned Tibetan refugees to the Chinese police in what appears to be a continuing breach of its international obligations, according to an eyewitness report received in London today.

At least 18 Tibetans were handed over by the Nepalese policeforce to the Chinese authorities on 13th December 1991. The handover took place at the border post on the Friendship Bridge, 8 km south of the Chinese customs post at Drangmo, called Zhangmu by the Chinese.

The Tibetans marched under the escort of a contingent of People's Armed Police (PAP) to the Drangmo Customs Post. An eyewitness, who has asked not to be named, said that he saw 5 nuns, 4 monks and about 9 young Tibetans of both sexes being brought by the Drangmo PAP to the customs office.

The Tibetans, each of whom carried one bag on their shoulders, were made to march in single file. They were kicked frequently, and were periodically punched and abused, said the eyewitness.

According to a separate report, the nuns and the monks were arrested at the Nepali town of Barabisa, 20 km south of the Tibet-Nepal border, by the Nepalese Police.

No information was available as to whether the Tibetans had formally claimed political asylum in Nepal, but under international law Nepal is bound not to return them unless it has firmly established that they are in no danger of persecution from the Chinese authorities.

An additional report yesterday established another obstacle for Tibetans trying to reach Nepal by official means. The Nepalese consulate in Lhasa has recently slowed down the issue of visas to the small number of Tibetans who are passportholders, according to a well informed source in the Tibetan capital.

The source has provided T.I.N. with details, including the name and passport number, of a Tibetan who has been told his application for a Nepal visa will take 4 months to process.

The Tibetan, described by the source as a typical example, applied to the Nepalese consulate for a permit on 15th November 1991 but was told that, if it was issued, he would not be able to collect it until 7th March 1992. The move is said to be an attempt to stop Tibetans joining celebrations on 10th March in India of the 1959 Tibetan Uprising, according to speculation in Lhasa.

The source added that in November 1991 China donated 100 diesel- engined trucks to Nepal.

- Nepali Police Kill Tibetan At Border Crossing -

The report of the apparently illegal refoulement of refugees came two days after the Nepalese Government admitted shooting dead a Tibetan at a Tibet-Nepal border crossing.

A Home Ministry spokesman told a UPI reporter in Kathmandu on 7th January that "the police fired on a group of violent intruders who had crossed into Nepal from Tibet across the 19,685-foot high Manpa la Pass".

The statement made it clear that a dying Tibetan was left out all night on a mountainside without medical treatment after the incident. The Tibetan was found dead the next morning.

The spokesman, R.M. Vaidya, said that the Tibetan "was not a refugee", but he gave no indication as to how police knew that the Tibetan, who was found only after he died, was not in fear of persecution if returned to the Chinese.

"Some of them may be refugees but others are economic criminals," Mr Vaidya said in an apparent attempt to justify the police decision to open fire on the rest of the group. He did not say how he knew that some were "economic criminals".

There have been frequent reports that Tibetan refugees who are caught by the Nepalese police are severely beaten or handed back to the Chinese. Extortion of large amounts of cash and valuables from refugees is routine if Tibetan refugees are discovered by border police.

The UPI report of the killing indicated that the Tibetans were trying to cross Nepalese territory in order to get to India when police opened fire on them.

- end -

Political Prisoners 1: Women and Children

TIN News Update /February 18, 1992a /

Tibetans in Lhasa have produced a list giving details of over 200 political prisoners held in Tibet as of last September. The list, smuggled out of Tibet late last year, names more than double the number of political prisoners admitted by the Chinese authorities to be in prison.

The list gives the names, age, birthplace, date of arrest and place of imprisonment of each prisoner. An annotated edition was published yesterday in a 66-page report by Asia Watch, a human rights organisation based in New York, and the Tibet Information Network, a London-based monitoring organisation.

The list, apparently based on official documents, names 113 political prisoners currently held at Tibet's main prison, situated in the Drapchi district of Lhasa. The number of political prisoners in Drapchi has increased by 50% since Tibetan activists smuggled out a similar list (published by TIN on 10th November 1990) a year ago. Only two political prisoners were released from Drapchi in 1991, according to the list.

The list also gives details of 77 political prisoners held in Gutsa and 40 in Sangyip, two Lhasa prisons which the Chinese have never officially admitted exist. None of the people held in these two prisons,

who are almost all serving sentences up to 3 or 4 years, have received trials. The names of the Sangyip prisoners were not previously known.

The lists shows that the rate of disclosure by the authorities has dropped almost to zero. The names of 55 of the 360 prisoners on these lists were announced by the Chinese authorities between 1988 and 1990. But in 1991 the name of only one prisoner was announced. The list shows that at least 56 Tibetans were arrested that year.

Chinese figures

In July 1991 officials in Tibet told visiting British diplomats that since 1987 only 50 prisoners had received court sentences for "counter-revolutionary crimes", the Chinese term for political offences. In October 1990 Scandinavian officials had been told of an additional 63 prisoners held, probably without trial, in labour camps.

A senior Tibetan official in Lhasa, quoted by Xinhua on 17th April last year, revealed that 1,025 people had been detained following demonstrations since 1987, of whom 218 had been sentenced to terms either in prisons or in labour camps. But he did not indicate how many remained in custody.

The new list shows that at least 277 people are still in prison, and gives details of 240. In addition, it names 120 of the two or three thousand political prisoners believed by unofficial observers to have been detained since 1987 but no longer in custody.

The list adds that there are many other political prisoners whose whereabouts are unknown. At least forty other Tibetans who are known to be in custody for political offences do not appear on the list.

Details are given only of five prisons in the Tibet Autonomous Region, which covers only about half the area inhabited by Tibetans. There is still very little information about six other prisons which are named in the lists, or about the network of reform through labour camps in the region, believed to house a total of 7-8,000 prisoners of all kinds. No information at all is available about prisons for juvenile offenders, although these too are presumed to exist in Tibet as they do in China.

Children in prison

The list shows that prisoners range from 13 and 75. Two-thirds of the named prisoners are under the age of 25.

Eight of the prisoners are over 60 years old, each facing an average sentence of six years. The oldest is the theologian Lobsang Tsondru, aged about 75, serving 6 years in Drapchi apparently for criticising the authorities in Drepung monastery.

For the first time details are given of some of the children held in prison. Of the twelve who are aged 17 or under, nine are still in custody. Two of those still in prison are Dadron and Tseyang, both 14 year old girls held in Sangyip prison in Lhasa. Another is a 14 year old boy called Dawa, serving a three year sentence in Drapchi prison. The circumstances of their imprisonment are unknown, but the compilers of the lists say that their offences were political.

Children and Teenagers: Ages	
16 @ 19 yrs	13 still in + 3 released
18 @ 18 yrs	13 still in + 5 released
4 @ 17 yrs	3 still in + 1 released
1 @ 16 yrs	1 still in
2 @ 15 yrs	2 still in
5 @ 14 yrs	3 still in + 2 released

Three schoolchildren known to have been arrested in December 1989 for putting up pro-independence posters in their school do not appear on the list, suggesting, but the whereabouts of three of them are still unknown. Two of them appear on the list, one of them posthumously.

Women

The list also provides evidence of the significant role played by women, who represent one third of the listed detainees. Of the 125 women who are listed, 80% are nuns. 72 women are still in prison, of whom 45 are held without trial in Gutsa prison and 23 are in Drapchi. An additional 114 names, not published here, are known to TIN of other women who have been detained since 1987 but are now released.

90% (66) of the 74 women whose offences are known were detained for taking part in demonstrations. These were almost always small, unpublished street protests involving usually less than a dozen people and calling for Tibetan independence.

One third of the people imprisoned are laypeople, whose occupations range from medicine, accounting and teaching to painters, labourers and people "waiting for work", the Chinese term for unemployment. Three were members of the prestigious 'Chinese People's Political Consultative Conference', indicating that they were regarded by the Chinese as prestigious and co-operative figures in Tibetan society. At least one was a member of the Communist Party. Only one person is described as a nomad, with the rest of the laypeople all working in urban trades.

Although protest in Tibet has been focussed in Lhasa, the list gives details of 9 political prisoners held in Nyingtri and Chamdo, in the eastern part of the Tibet Autonomous Region. It also refers to 10 others held in Tsetang, a town in southern of Lhasa. Observers have suggested that nationalist sentiment in Tibet is confined to urban areas, but the list, which gives the birthplace of all the prisoners named, shows that almost all the monks and nuns named on these lists, and many of the laypeople, come originally from rural areas some distance from the capital.

- end part 1 -

Political Prisoners 2: Sentences and Offences

Further analysis of a new list of political prisoners in Tibet.

TIN News Update /February 18, 1992b /

92% of the Tibetan political prisoners whose offences are known are held for non-violent political activities. The exact reasons for arrest of the prisoners on the list are known in only 179 cases. 55 of these are known from official statements published by the Chinese authorities, most of which involved crimes of "counter-revolution".

8% Accused of Violence

Only in 8% (16) of these cases were prisoners accused of acts of violence, all of them during demonstrations. 6 of these violent cases related to the murder of a policeman during a 1988 demonstration, and ten cases involved damaging property, burning vehicles or throwing stones during demonstrations. Both of the two prisoners released from Drapchi prison in 1991 after completing their sentences had been sentenced for crimes of violence; none of the non-violent political offenders were released, suggesting that Chinese courts generally impose longer sentences on non-violent offenders.

60% Detained for Demonstrating: 107 cases

Of the 179 people whose offences are known, 60% (107) were detained for taking part in demonstrations. 66 of these cases involved women and 41 involved men.

23% Detained for Leaflets, Posters and Flags: 41 cases

23% (41) of the known offences involve actions which the Chinese authorities regard as "spreading counter-revolutionary propaganda", sometimes termed "inflammatory delusion". Of these propaganda cases, 23 people were detained for possessing leaflets, documents or tape or video recordings calling for independence, or considered to be illegal. Some of these people were also accused of distributing leaflets. 13 people were accused of possessing or putting up posters and one was accused of writing a pro-independence slogan on a monastery wall. Three other people - one schoolgirl and two monks - were accused of having a Tibetan national flag, which is forbidden in Tibet.

Secondary offences: spying, forming groups, going to India

Many of the 41 people who are known to be have been accused of propaganda offences were also charged with secondary offences. At least six of those others who printed "reactionary leaflets" were also accused of spying, and least 16 of the people accused of distributing leaflets were also accused of "forming or joining a counter-revolutionary organisation". 2 of these were schoolchildren who set up a secret pro-independence group in their school. 2 of the prisoners accused of spying were also officially charged with "crossing the borders illegally", meaning that they had travelled to Nepal or India without proper papers.

Collecting prisoner information and spying: 4 cases

Four people were accused primarily of spying for or passing secrets to the Tibetan Government-in-Exile, charges which appeared to mean that they had sent information about events in Tibet to Tibetans in India, or that they were planning to distribute leaflets and documents published by the exiles. One of these cases was that of the Lhasa doctor, Champa Ngodrup, serving a 13 year sentence for giving a Tibetan exile a list of people injured in a demonstration.

Contact with Foreigners: 4 cases

Two people - Yulu Dawa Tsering and Thubten Tsering - are serving long sentences for speaking to foreigners about Tibetan independence and criticising the Communist Party. Two others - Gelek Yonten

and Sonam Drolkar - are believed to have been detained on suspicion of planning to help a western journalist.

Criticising Policies: 3 cases

Three prisoners appear to have been detained because they expressed critical views in meetings with officials, and at least two monks were detained apparently because they advised other monks not to take part in an officially sponsored religious ceremony.

Singing: 3 cases

Two prisoners - Tsering Ngodrup, a 59 year old restaurant worker serving a 12 year sentence, and Dawa Drolma, a female teacher at a Lhasa school, serving an unknown term - have been officially sentenced for encouraging children to sing "reactionary" songs. One woman, 57 year old Ama Phurbu, is believed to have been arrested after she organised a prayer ceremony to commemorate demonstrators who had died earlier.

Length of sentence

Sentences recorded on the new list ranged from a few months to life imprisonment. 52 people on this list were in prison for periods of one year or less, or have not been given sentences by either a court of an administrative committee. These cases are broadly typical of the 807 whom officials said in April last year had been detained following protests but had been "released within the legal detention time".

Length of Sentences/Detention in 248 known cases:	
Yrs: <1 2 3 4 5 6 7 8 9 10	
Nos: 52 28 76 16 19 9 15 4 5 5	
Yrs: 11 12 13 14 15 16 17 18 19 Life	
Nos: 1 5 1 0 4 1 2 1 2 2	

30% of the prisoners on the list received two- or three-year terms, most of which were probably "re-education through labour" administrative sentences. 28% were given terms of over five years, of whom 19 are serving 7 or 8 year sentences. 24 people received sentences of ten or more years, 18 of them for non-violent offences. Three are facing 17 and 18 year sentences and two are serving 19 year sentences. Except for two other people facing life sentences for involvement in the murder of a policeman, the longest sentences are for offences connected to printing leaflets.

Some of the prisoners serving two to three year sentences, or detained without any sentence, will have been released since September when these lists were compiled in Tibet.

The list

The Asia Watch/T.I.N. report, "Political Prisoners in Tibet", is based on three separate prisoner lists compiled between August and November 1991. One list was compiled by Tibetans with access to official documents. It was checked against other sources, including two other lists compiled by former inmates who have recently escaped to India.

Tibetan monks and nuns are trained to learn extensive texts by heart, and the lists based purely on memory, appear to be almost totally reliable. Two monks and a nun who have escaped to India last September - Champa Phuntsog, Bagdro, and Gyaltzen Choetso, each of them imprisoned at least twice since 1987 and all in different prisons - drew up a detailed list of 253 political prisoners they had known whilst in custody. Exhaustive cross-checking of their list with other sources has so far revealed only three or four errors in their details.

Known Tibetan political prisoners, September 1991

Prisoners: 277 total 240 named + 37 unnamed
 168 men + 72 women

- Drapchi: 126 total 113 named + 13 women unnamed
 97 men + 24 women

(note: 5 men have since been moved to Nyingtri prison)

- Gutsa: 90 total 78 named + 12 unnamed
 44 men + 46 women
 {46 women: 41 nuns + 5 laywomen
 90 {20 Drepung monks + 13 Sera monks + 3 Other monks
 { 8 laymen
- Sangyip: 42 total 40 named + 2 unnamed
 38 men + 2 women, 2 unknown
- Seitru: 2 known 1 inside + 1 since escaped
- Outridu: 1 known

Outside Lhasa:

- Tsetang: 10 total 0 named + 10 unnamed
- Nyingtri: 4 named
- Chamdo: 5 named 2 inside and 3 since released
- Minkye: 1 known

Women in prison September 1991:

72 total in prison
 72 { 50 nuns
 { 8 laywomen
 { 14 unknown

Breakdown of 179 reported primary offences:

Demonstrating	Leaflets	Posters	Flags	Criticising	Spying/Info	Bycott
107	23	13	3	4	4	2

Helping	Speaking	Singing/	Murder	Stones	Damage to	Burning
frgrs	to frgrs	prayers	(common cause)	property	vehicles	
2	2	3	6	2	6	1

Imprisoned since 1987 but sentences/detention completed:

Xinhua 17 April 1991: 807 unnamed This list: 120 named
 TIN other lists: 250 named Unofficial estimates: 2-3,000

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- "Counter-Revolutionary" Plan to Wear Tibetan Clothes -

TIN News Update / February 20, 1992b /

A Tibetan has been sentenced to three years in a labour camp for suggesting that his friends should wear Tibetan clothes on a Chinese national holiday.

The sentence was recorded in an official document seen by the Tibet Information Network, a London-based monitoring organisation.

The document, headed "Lhasa Municipal People's Government Management Committee of Re-education through Labour", is a rarely seen administrative detention order. It gives four reasons for the three year sentence imposed without trial on a 33 year old Tibetan called Dorje Wangdu.

The Committee said that the prisoner, a radio repair mechanic who lives in Lhasa, planned to wear Tibetan costume on October 1st, the anniversary of the founding of the People's Republic of China.

"Dorje Wangdu was proven to have undertaken the following illegal activities," says the document. "Number 1: In October 1990 he contacted his acquaintances and said to them: 'This year during the National Day celebrations in the Eastern district, we should put on our Tibetan national clothes...'"

The dots are in the original document, suggesting that the Clerk of the Committee did not consider the rest of Dorje's alleged remarks important enough to write down.

The document does not explain why wearing Tibetan clothes is illegal. The custom was forbidden during the Cultural Revolution (1966-76) but has been tolerated and even encouraged since then.

Dorje's second offence was that he gave Buddhist objects to some monks. Lengths of string, blessed by important lamas and regarded as offering protection, are traditionally worn around the neck or the wrist by Tibetans.

The order says that "on the eighth day of the New Year of the Tibetan calendar this year [22nd February 1991] he went to Ganden Monastery, together with a person who had just returned from abroad, to distribute to the Lamas "symbols of personal protection" as an expression of respect."

The committee does not say why this practice, which is commonplace in Tibet, should be an offence. China has conducted a renewed campaign against "feudal superstitious practices" since autumn 1989, but is not known to have included Tibetan Buddhist traditions in this campaign.

Dorje was accused of two other offences: he had some "reactionary leaflets" in his home and, secondly, "he once took a copy of a reactionary poster with red stamps on it from Muru Monastery and said that he was going to put it up at an important time."

The Lhasa Re-Education Committee issued the order on 26th September 1991, by which time Dorje, who was arrested on 22nd April 1991, had already spent five months in prison being questioned about his "counter-revolutionary activities".

The order was passed just three days after a delegation of 15 European Parliament members finished a high-level visit to Lhasa. News of the order may embarrass the delegation whose leader, Italian Socialist M.E.P. Enzo Bettiza, reported to the president of the European Parliament that "we were able to ascertain that religious freedom exists and that the monasteries which we visited go about their business under normal conditions". Bettiza added that resolutions passed by the European parliament calling for human rights had "added a further difficulty to our mission".

Other members of the same delegation, apparently dissenting from Bettiza's view, called for the release of Tibetan and Chinese prisoners of conscience in a resolution passed by the European Parliament on 13th February.

Dorje Wangdu is the elder brother of one of Tibet's most famous prisoners, Lobsang Tenzin, now serving a life sentence for involvement in the collective murder of a policeman during a pro-independence demonstration in March 1988. Lobsang Tenzin, originally sentenced to death, has been prominent in protests inside Drapchi prison, but has been treated relatively leniently, apparently as a result of the extensive international interest in his case.

Dorje was detained three weeks after his brother handed a petition to a US diplomat who was on a tour of the prison, sparking off a series of jail protests in the prison last April. The incidents may be connected.

Dorje was born in a "poor peasant family", according to the administrative order. From the age of 8 to 13 he studied at "The East is Red Primary School" in Lhasa, and then from the age of 14 worked at the local radio broadcasting station. From 1990 until his arrest he ran a wireless electronics Repair Shop in Lhasa.

The re-education through labour system allows the police or the local authorities to sentence a person to three years hard labour without recourse to any independent or judicial procedure. The system is intended for cases where crimes are considered "too minor" to merit a court trial but is often used for punishing or preventing what Amnesty International describes as "vaguely defined forms of "anti-social" and "anti-socialist" behaviour".

The Chinese announced on 17th April last year that 97 Tibetans people had been detained during demonstrations and had been "sent to receive education through labour" since 1987, but this is the first time an actual detention order has been seen.

NOTE: PHOTO OF PRISONER AVAILABLE -

- end -

- Convicted Women Political Prisoners in Tibet

TIN News Update /February 21, 1992 /

A new list of women prisoners gives the names of the 24 women political activists in Tibet who have been tried and sentenced.

The women are serving sentences of up to nine years for political activities, mainly taking part in demonstrations which involved less than 20 people. One woman is serving a 5 year sentence for writing a song on a school blackboard.

At least 72 women were known as of last September to be held for political offences in Tibet, but the new list shows that 58 of those women, serving sentences up to 3 years, had not been tried or charged.

The 24 in Drapchi are the only women political prisoners to have received sentences from a court instead of from an administrative committee. At least 800 other Tibetan men and women have been detained for involvement in demonstrations since 1987, but none of these were charged with an offence or kept in prison "beyond the legal detention period", according to Chinese officials quoted by the official New Chinese News Agency on 17th April 1991.

Five of the women at Drapchi were unknown to outside observers until this list emerged. Another ten were known to have been arrested, but no-one outside Tibet knew where they were held. The list, supplied by a source in Lhasa with access to detailed information, gives the name, birthplace, workplace

and sentence of each woman, together with both lay and ordination names for each of the nuns. All the women are described as "held for political activities as of 8 September 1991".

Most of the women are young nuns - the average age is 23 and only 3 of the prisoners are laywomen. All except two come originally from rural areas in central Tibet.

The youngest, 17 year old Gyaltsen Monlam, is a nun from Garu nunnery serving a 3 year sentence for taking part in a small demonstration in 1990. According to Chinese law she should be in a juvenile prison.

The oldest prisoners, believed to be in their forties, are two laywomen, Chungdak and Ngawang Youdron, both serving 7 year sentences. Their exact offences are not known, but other reports show the effect of imprisonment on their ordinary lives.

Chungdak was denounced by her employer at the shop where she worked in Lhasa, and so will almost certainly not have a job to return to when she leaves prison in 1996. In April 1991 Ngawang's son, Migmar Tenzin, was sacked from his job as a Government electronics technician because of his mother's political activities, according to sources in Lhasa.

Most of the nuns in Drapchi have also been expelled from their nunneries, and will not be allowed to return to a nunnery when released.

The sentences of the women range from three years to nine years, with an average of 5.5 years. One nun serving a nine year sentence, Phuntsog Nyidron, was denounced by the official press as a "ringleader" after she led a 6-person demonstration celebrating news of the award of the Nobel Peace Prize in October 1989. But nothing is known about why Ngawang Kunzang, another nun sentenced to nine years, was arrested from her nunnery in February 1990.

Teacher Sentenced to 5 Years for Song

One of the women in Drapchi is a school teacher, Dawa Drolma, who was until recently thought to have been released. The 23 year old teacher was detained and charged in December 1989 for writing a "reactionary song" on the blackboard at the Lhasa Cement Factory School where she worked. She was accused of encouraging her pupils to learn the song.

The authorities announced on Radio Lhasa in December 1989 that they would allow Dawa Drolma to be temporarily released to look after her one year old child. The new list shows that she was later recalled to prison and sentenced to 5 years in Drapchi.

Ten of the women in Drapchi are nuns who were arrested for an unusually bold protest staged on 21 August 1990 in front of high-ranking officials during a festival in the Norbulingkha, a park near Lhasa.

The same festival had been disrupted by another group of nuns in 1989, but they had received administrative sentences of three years or less. The heavy sentences imposed on the nuns involved in the 1990 Norbulingkha protest may reflect official anger at their disruption of the event, which had apparently been intended to show that conditions in the capital had returned to normal after the lifting of martial law three months earlier.

Women have played a prominent role in the pro-independence movement in Tibet, and most of the demonstrations in Lhasa have been initiated by nuns, although they face automatic arrest. Demonstrations occur in phases in Tibet, and each phase of protests since 1987 has been initiated by nuns.

Women led major demonstrations during the Tibetan uprising against the Chinese occupation in 1959 and at least one of the rebellions against Chinese rule in 1969 was led by a woman.

Xinhua, an official Chinese news agency, issued four statements on 16th February praising conditions at Drapchi, which it described as the only prison in the Tibet Autonomous Region. "If the regulations of the jail were not on the wall, people might not regard it as a jail", said one of the reports.

It added that about 10 per cent of the 300 or more prisoners were women. "There is a solar-energy bathroom, where ... all the prisoners can take a bath every week if it is sunny. Besides, women prisoners are given special care", the prison Governor Yin Xingwen told Xinhua.

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List of Tibetan Women held in TAR Prison No. 1 (Drpachi) for political activities as of 8th September 1991.

TIN Doc 2(IZO) (Edited Version)
 TIN News Update/ 21 February 1992/

PART I: 10 NUNS SENTENCED FOR 21ST AUGUST 1990 DEMONSTRATION

NOTE: At least fifteen nuns took part in a pro-independence demonstration on 21st August 1990 in the Norbulingkha, a park in the grounds of the Dalai Lama's former summer palace on the western outskirts of Lhasa. Although the capital was under martial law, the authorities had arranged for the annual Shoton or Yoghurt festival to take place in the park in the presence of Chinese officials.

This was the first protest staged in Lhasa after the imposition of martial law on 7th March 1991. This may be the reason why such heavy sentences were imposed on the 21 August 1991 demonstrators. The same festival had been interrupted by a group of nine nuns from Chubsang and Shungsep nunneries the previous year, but they were given administrative detention sentences of 3 years or less.

The group included seven nuns from Garu Nunnery, eight from Michungri Nunnery and one monk from Sera monk, who shouted slogans in support of the Dalai Lama and called on Chinese settlers to leave Tibet.

Abbreviations:

PPiT = "Political Prisoners in Tibet", AsiaWatch/T.I.N. Feb 1992

1) Gyaltsen Choezom

Lay name: Choezom

Age 22/23; from Nagartse or Taktse; Nun at Garu nunnery

Detained twice for demonstrating in 1988, and a third time for demonstrating on 21st August 1990

Sentenced to 4 years (PPiT List 2:239)

2) Gyaltsen Drolkar

Lay name: Dawa

Age: 20 yrs; from Medro Ruthok; Nun at Garu nunnery

Arrested for 21 August 1990 demonstration

Sentenced to 4 years (PPiT List 2:238)

3) Gyaltsen Lhazang (Gyan.mtshan.lha.bzang)

sometimes written as Gyentsen.Lhaksam or Lhazam

Lay name: Tsamchoe (gtsams.gcod)

Age 23 or 26 yrs; from Gyantse; Nun at Garu nunnery

Arrested for 21 August 1990 demonstration

Sentenced to 7 years (PPiT List 2:237)

NOTE: In April 1991 Gyaltsen Lhazang was reported to have been placed in solitary confinement for an unknown offence within the prison.

4) Gyaltsen Lungrig (Gyan.mtshan.Lung.rigs)

Lay name: Karsang (skra.bzang);

Age 20 yrs; from Lhokha; Nun at Michungri nunnery

Arrested for 21st August 1990 demonstration

Sentenced to 5 years

(Whereabouts previously unknown)

5) Gyaltsen Monlam (smon.lam)

Lay name: Yangkyi (Dbyangs.skyid)

17 yrs; from Phodo or Phenpo.; Nun at Garu nunnery,

Arrested for 21 August 1990 demonstration

Sentenced to 3 years (PPiT List 2:240)

(Whereabouts previously unknown)

6) Karma Trinley (Karma.'Phrin.las)

Lay name: Pema (Pad.ma)

Age 33 yrs; from Toelung; Nun at Michungri nunnery

Arrested for 21st August 1990 demonstration

Sentenced to 4 years

(Whereabouts previously unknown)

7) Lhundrup Zangmo (Lhun.sgrub.bzang.mo)

Lay name Zangmo (Bzang.mo)

Age 23 yrs; from Phenpo; Nun at Michungri nunnery

Arrested for 21st August 1990 demonstration

Sentenced to 4 years

(Whereabouts previously unknown)

8) Lobsang Choedron (Younger) (Blo.bzang.chos.sgron)
 Lay name: Zangmo (Bzang.mo)
 Age 23; from Medro; Nun at Michungri nunnery
 Arrested 21st August 1990 demo
 Sentenced to 7 years
 (Whereabouts previously unknown)

9) Lobsang Choedron (Elder)
 Lay name: Sonam Choedron (Bsod.nams.chos.sgron)
 Age 26; from Medro; Nun at Michungri nunnery
 Arrested 21st August 1990
 Sentenced to 5 years
 (Whereabouts previously unknown)

10) Tenzin Thubten (bstan.'dzin.Thub.btsan)
 Lay name: Dawa Yangkyi (Zla.ba.gyang.skyid)
 21 yrs; from Medro Gungar; Nun at Michung nunnery
 Arrested for 21st August 1990 demonstration;
 Sentenced to 4 years
 (Whereabouts previously unknown)

PART II: 14 WOMEN SENTENCED FOR OTHER REASONS

11) Chungdag
 Age 34?; from Lhasa, Thelpung Gang
 Private trader
 Arrested 1988, apparently after being denounced to the police by her employer; offence not known
 Sentenced to 7 years (PPIT List 1: Drapchi No. 75)

12) Dawa Drolma
 Age 23; from Nyemo
 Temporary schoolteacher at Lhasa Cement Factory School
 Arrested December 1989 for teaching a reactionary song
 Sentenced to 5 years (PPIT = List 1 Addendum)
 NOTE: Accused of writing a "reactionary song" on her classroom blackboard on September 14, 1989, and then teaching it to her pupils; also accused of providing shelter for "rioters" and encouraging them. The authorities announced that she was temporarily released on 8 December 1989 by the Lhasa People's Procuratorate pending further investigation, so she could continue to care for her one-year-old son. This is the only known case of allowing remand.

13) Jigme Dekyi ('Jigs.med.bde.skyids)
 Lay name: Chime Dekyi ('Chi.med.bde.skyids)
 Age 18; from Lhokha
 Offence not known; Nun at Shungseb nunnery
 Sentenced to 3 years (PPIT List 3:99)

14) Jigme Yangchen ('Jigs.med.byangs.chan)
 Lay name: Yangchen
 Age 22 or 23; from Lhokha; Nun at Shungseb nunnery
 Offence not known
 Sentenced to 7 years
 (No previous information about this case)

15) Ngawang Kunzang (Ngag.dbang.kun.bzang)
 Lay name: Tseten
 Age 26; from Penpo; Nun at Garu nunnery
 Offence not known
 Arrested 1st Feb 1990 or 11th Feb 1990 (Docs 25/6 (JJ))
 Sentenced to 9 years
 (Whereabouts previously unknown)

16) Ngawang
 sometimes named as Ngawang Youdron
 Age 37 or 44 yrs; from Lhasa
 private trader in Lhasa
 Arrested in or shortly after March 1989
 Sentenced to 7 years (some say 6 yrs) (PPIT List 1 Drapchi 76)
 Offence not known

NOTE: Arrested following the Lhasa demonstrations in March 1989. Her son, Migmar Tenzin, age 25, lost his job as a Government electronics technician on April 6, 1991 because of his mother's offences.

17) Oezer Choekyi ('Od.zer.Chos.skyids)

Lay name: Oezer

Age 22; from Lhokha

Offence not known; Nun at Shungsep nunnery,

Sentenced to 7 years

(No previous information about this case)

18) Palden Choedron (dbal.ltan.chos.sgron)

Lay name: Palden Yangkyi (byangs skyid)

Age 19; from Nyemo; Nun at Shungsep nunnery

Offence not known

Sentenced to 3 years (PPIT List 3:103)

19) Penpa Wangmo (spen.ba.dbang.mo)

Lay name: Penpa Droen (spen.pa.sbron)

Age 18; from Lhokha; Nun at Shungseb nunnery

Offence not known

Sentenced to 3 years

(No previous information about this case)

20) Phuntsog Nyidron (Phun.tsogs.Nyi.sgron)

Lay name: Tseten (Tshegs.brtan)

Age 24; from Medro; Nun at Michungri nunnery

Arrested for 14th Oct 1989 demonstration as a ringleader

Sentenced to 9 years

Tibet Daily 18 Oct 1989

(Whereabouts previously unknown)

NOTE: Six nuns staged a demonstration in central Lhasa on October 14, 1989, three days after Tibetans heard of the award of the Nobel Peace Prize to the Dalai Lama, calling for Tibetan independence.

Four were sentenced to three years administrative detention. The two "ringleaders" of the demonstration, Phuntsog Nyidron and Phuntsog Pema (or Palmo) were held over for trial by a court, according to the Tibet Daily, 18th October 1989.

21) Phuntsog Pema (Phun.tsogs.Pad.ma)

sometimes written as Phuntsog Palmo

Lay name: Dekyi Nyima

Age 20 or 23 yrs; from Toelung Dongkhar Chu; Nun at Michungri nunnery

Arrested for Oct 14 1989 demonstration as a ringleader

Sentenced to 8 years

Tibet Daily 18 Oct 1989 - see Phuntsog Nyidron

(Whereabouts previously unknown)

22) Rinzin Choekyi (Rigs.'dzin.chos.skyid)

Lay name: Yangzom (gyang.dzoms)

Age 22; from Lhokha; Nun at Shungsep nunnery

Offence not known

Sentenced to 7 years

(No previous information about this case)

23) Rinzin Choenyi (Rigs.'dzin.Chos.nyi)

sometimes written as Rigzin Choenyi, Rinchen Choenyi or Richoe;

"Renzeng Quni" in Chinese

Age 22 or 25 (19 at time of arrest); from Chushul; Nun at Shungsep

Lay name: Migmar

Arrested for demonstrating in the Barkor June 1, 1988, and later released; arrested again for demonstrating on 22 Sept '89 and held over for trial as a ringleader

Sentenced to 7 yrs on 5th Oct (PPIT List 2:218)

NOTE: Extracts; from Tibet Daily 25 Sept 1989:

The six nuns "were demonstrating in the Octagonal street [Barkor] in Lhasa at seven minutes past one in the afternoon on September 22nd. They were hysterically shouting several reactionary slogans such as "Tibetan independence." They were swollen with arrogance. While demonstrating, they were caught in the act by the cadres and policemen of Lhasa Public Security Bureau with the suddenness of a thunderbolt." [Five of the nuns were sentenced to administrative detention.]

"Renzeng Quni is a religious name for Mima [Migmar], a 19 year old nun from Xiongse monastery. She had demonstrated before with other splittists in the Octagonal street on June 1, 1988, and had shouted several reactionary slogans such as "Tibetan independence", and carried out criminal activities aimed at splitting the homeland. The Public Security organs did not investigate and let her go because of her improved attitude towards her crime, and because she

had given a written guarantee that she would mend her ways. However, she showed no sign of repentance for her counter revolutionary goals and continued to carry out criminal activities to split the homeland - staging a demonstration in Octagonal Street [the Barkor], shouting several reactionary slogans such as "Tibetan independence", and carrying out counter revolutionary propaganda and incitement.

"The Lhasa Public Security Bureau declared in the mass meeting which referred to the six nuns: If counter-revolutionary splittist criminals and other criminals dare to defy the law, and continue to be enemies of the people, we will strike firmly and never be soft. They warn that all criminals must wake up to disaster and escape at last moment. If they continue to stubbornly resist, they will alienate themselves from the people, and no good could ever come of it".

24) Tenzin Ngawang (bstan.dzin.Ngag.dbang)
Lay name: Pedrol (Dpal.sgrol)
Age not known; from Medro; Nun at Michungrì nunnery
Offence not known
Sentenced to 4 years
(No previous information about this case)

--- end Doc 2(IZQ) List of women political prisoners in Draphçi ---

Us Blocking Tibet Resolution

TIN News Update /February 29, 1992 /

Geneva, Saturday 29 February 1992

The United States is refusing to support a UN move to criticise China's record in Tibet, apparently in a bid to get the UN to first recognise China's claim to sovereignty in Tibet.

The US position has been exposed by an unexpected insistence from the European powers that China should be criticised for its human rights record in Tibet.

China has never been formally criticised by the UN Commission, even after the Tiananmen massacres of 1989, but neither has the UN ever expressly recognised China's claim to Tibet. The US position means that China will again escape formal censure and that the Tibet resolution will probably fail.

Despite strong US opposition the twelve EC members and 8 other European countries have tabled a resolution criticising China's record in Tibet at the UN Commission on Human Rights, due to go to a vote on 3rd or 4th March. 3 Central American countries including Panama, which usually votes with the Americans, have joined the Europeans in calling for "full observance of human rights and fundamental freedoms" in Tibet.

The resolution refers to threats to the "distinctive religious, cultural and ethnic identity of the Tibetans", a phrase which is politically ambiguous.

The US says it agrees about human rights abuses in Tibet, but says any resolution must include all of China as well as Tibet. "It is morally indefensible to single out the Tibetans when there are millions of Chinese also suffering," J. Kenneth Blackwell, US Ambassador to the UN in Geneva, said in an interview on Thursday.

The US has backed up its moral stance by delivering strongly worded speeches criticising China's restrictions on the exercise of free speech by dissidents in China.

But the US has not proposed a resolution on human rights in mainland China, leading one diplomat here to describe the American statements as a "a smokescreen of grandiose gestures" designed to impress the US Congress and the American public rather than to criticise the Chinese.

"If anyone proposes a motion criticising human rights abuses in China we will support that too," said a leading member of an EC delegation, clearly challenging the US to live up to their promise to criticise China.

Ambassador Blackwell blamed the Europeans for the likely failure to pass a resolution criticising China, saying that "no one has been more aggressive than the US in criticising China".

Other diplomats disagreed, with one describing the remark as outrageous. The diplomat, who asked not to be named, said that the US had done the bare minimum to support an abortive 1990 resolution to criticise China's massacre of demonstrators in Tiananmen Square. That resolution was thwarted by a procedural move by Pakistan, a close ally of the US.

The US refusal to support the Tibet resolution is seen by most observers here as an attempt to protect China. The UN secretariat had been instructed to prepare a Tibet-specific report six months ago for consideration at this session of the UN Commission, while US objections emerged only in the last two weeks, shortly after Chinese premier Li Peng met with US President Bush in New York.

The two-stream tactics of the US over China led one of the advisers to the Chinese mission, speaking anonymously, to say yesterday that the Americans were giving "conflicting messages".

Some observers believe that the US will protect its domestic image by voting for the resolution at the last minute, once they know that it is too late for smaller nations, who hold the casting votes, to get permission to change their position.

One US official, speaking off the record, hinted that the decision to block formal criticism came direct from the President. "If you ask in the US team who our China Desk officer is, they'll tell you it's a certain Mr. Bush", he said.

US refusal to support the Tibet resolution is connected to negotiations with the PRC over arms proliferation and trade protection. But it also signals a new determination by Washington to distance itself from any sign of support for Tibetan independence, despite a non-binding resolution by the US Congress last October recognising Tibet as an occupied country.

The Americans will support the resolution if it affirms that Tibet is part of China, a position which has long been sought by Beijing. Such a concession would make criticism of China's human rights record irrelevant, and would set a difficult precedent for the Commission, suggesting that it would have to make major political concessions before criticising human rights abuses in disputed territories.

"Criticism of human rights in one part of a country does not automatically mean that party of the country is a separate entity", said a senior European representative, citing recent discussions over Kashmir. He added that their Tibet resolution would help improve conditions for Chinese people too.

Members of the China delegation were looking happy and relaxed on Friday afternoon as the US stuck to its refusal to support the Tibet resolution, with only a few days to go before the vote. China rejects all human rights criticism but is especially sensitive over Tibet. "The question of Tibet is more serious because it gives support to the splittists", said a member of the PRC delegation at the UN, referring to officials of the exile Tibetan government who are strongly represented here.

Kasur Lodi Gyari, a minister in the exile Tibetan government, said on Friday that he was still confident that the US would change its stand in the next few days as news of the US position spread through their domestic press.

The US refusal to focus on Tibet unless Chinese human rights are also mentioned has not been supported by the team of Chinese pro-democracy activists in Geneva. The team, led by Dr Stephen Ng, a Hong Kong citizen working in the US, told a meeting of UN delegates this week that it endorsed the Tibet resolution and called for all China-critics to support it.

The US position has attracted widespread criticism. "If Bush sabotages the Geneva resolution on Tibet to placate his clients in Beijing, he will give the impression that America is governed by power politics", wrote the Boston Globe in an editorial on Thursday 27 February.

Adama Dieng, the Senegalese Secretary-General of the prestigious International Commission of Jurists, issued a press release on Wednesday 26 February calling on the US "to take a strong public position in favour of the resolution", which he described as a "historic proposal". "We cannot imagine that the US will turn its back on the Tibetan people at this crucial moment", said Dieng.

- end -

UN Criticism Of China Fails

TIN News Update: March 4, 1992

A UN move to criticise China's human rights record, particularly in Tibet, has failed. Pakistan initiated a procedural motion calling for no action to be taken on the resolution before the UN Commission on Human Rights, arguing that the resolution was an attempt to assert Tibetan independence and therefore not a question of human rights.

53 countries have votes at the UN Commission. 27 countries - including all those themselves under scrutiny for human rights abuses - supported the Pakistan call for no action on the China/Tibet resolution. Of the fifteen countries who opposed the Pakistani proposal, all were from the western block except two: Japan and Costa Rica.

Ten countries abstained, probably indicating tacit support for the attempt to criticise China. Significantly, all the Latin American countries on the Commission abstained except Chile, who voted with China. Two African countries, Gabon and Senegal, also abstained.

The technique used by Pakistan to prevent the issue even being discussed is an exact repeat of the manoeuvre used in 1990 to defeat a resolution criticising China for the Tiananmen Square massacres of June 1989. That year Pakistan, again acting as a client for China, persuaded the Commission that no action should be taken on the resolution.

This year, however, scrutiny has fallen upon the United States, and to some extent upon Britain, for their energetic attempts to make the wording of the Tibet resolution deny any prospects of a Tibetan claim of independence or of their other rights as a people. US reluctance came to light because of a strong move by 19 European countries and three Central American countries to express unequivocal support for human rights in Tibet.

It was announced yesterday that Richard Shifter, the top US official for human rights affairs, had resigned. The unexpected news will fuel suspicions that there was disagreement within the US Government over its policy towards Chinese human rights violations.

Votes were as follows: 27 for; 15 against; 10 abstentions; 1 absent.

For no action on the China/Tibet resolution: Angola; Bangla Desh; Burundi; Chile; China; Cuba; Cyprus; Gambia; Ghana; India; Indonesia; Iran; Iraq; Kenya; Lesotho; Libya; Madagascar; Mauritania; Nigeria; Pakistan; Philippines; Somalia; Sri Lanka; Syria; Tunisia; Yugoslavia; Zambia

Against no action: Australia; Austria; Canada; Costa Rica; Czech and Slovakia; France; Germany; Hungary; Italy; Japan; Netherlands; Portugal; Russia; United Kingdom; United States

Abstained: Argentina; Brazil; Bulgaria; Columbia; Gabon; Peru; Senegal; Uruguay; Venezuela

- end -

- Cold Cell "Torture" for 64 year old Prisoner -

TIN News Update / March 8, 1992 /

A 64 year old Tibetan prisoner was still being held in isolation six weeks after shouting pro-independence slogans during a visit by three diplomats to Drapchi prison in Lhasa.

According to an unofficial report from Lhasa, the prisoner, Tanak Jigme Zangpo, is being kept in artificially cooled conditions as punishment for involvement in the protest.

Large sheets of metal are reported to have been erected on either side of the prisoner in the isolation cell. The reports, current as of late January, say the metal shield is designed to lower the ambient temperature of the cell. They describe the apparatus as "a new form of torture".

There have been frequent reports in the last four years of prison authorities exposing Tibetan prisoners to extreme cold as a form of torture or punishment. According to these accounts, some of which were first-hand, detainees have been obliged to spend several hours or even days standing outside, standing in water, or standing barefoot on ice blocks. But this is the first report of sheets of metal being used to create a cold cell.

There is concern for Jigme Zangpo's ability to survive the new conditions. A source in Lhasa says that he has been refused permission to have extra clothes. The source, who has asked not to be named, says that if the 64-year old prisoner is kept there he is likely to become seriously ill.

In the last three years at least six prisoners from Drapchi have died or become critically ill, apparently through ill-treatment and lack of medical attention.

The source repeated an appeal that visits to the jail by foreigners be kept to a minimum. "Many political prisoners are undergoing harsh sentences as a result of foreign visitors", said the report.

The average January temperature in Lhasa is 2.3 degrees centigrade below zero. The temperature in the capital, which is situated 3,500 metres above sea-level, drops to 10 degrees below zero, and never gets above 7 degrees during January, according to official figures.

Jigme Zangpo was placed in isolation after he and three other prisoners shouted pro-independence slogans during a visit by three Swiss officials to Drapchi prison on 6th December 1991 (see TIN News Update January 9, 1992).

"As the visitors left the jail compound, Jigsang was dragged out of the room and beaten severely, to such an extent that his body turned numb. After heavy beating and interrogation, he was put in total isolation", said one report received by TIN.

A similar account published by the Tibet Government-in-Exile two weeks ago said that the other protestors, whose names are not known, were also beaten and placed in solitary confinement.

- Arrested for Slogan in School Toilet -

Jigme Zangpo is believed to have already spent 21 years in jail for political offences, many of them for shouting slogans.

He was first imprisoned in 1959 after a pupil at the Number One Primary School, where he was a teacher, wrote "Chairman Mao Brings Bad Luck" on the school toilet wall. According to one report, Jigme Zangpo told the student off and had him erase the slogan, but did not inform the authorities. When the school authorities found out, the teacher was sentenced to three years re-education-through-labour.

Later he was imprisoned for 15 years for an unknown offence, most of which he served at a lime works and brick factory in Nyethang. In 1983 he was again detained, apparently for shouting slogans criticising Deng Xiaoping. He was still serving this sentence in Drapchi prison in 1989 when his sentence was increased to 19 years for shouting slogans inside the prison.

Jigme Zangpo, also called Jigme Sangpo or Jigsang, was born in Gyantse. He is the son of a Tanak Depon, a local military official in the Dalai Lama's pre-1959 army.

- end -

- Another Prisoner Hospitalised in Lhasa -

TIN News Update / March 10, 1992 / included in printed interim update)

A Tibetan political prisoner is dying in a Lhasa hospital, allegedly as a result of being kicked whilst in prison, according to an unconfirmed report from Lhasa.

The prisoner, who is named Nyima, was moved from prison directly to the People's Hospital No.2 (also known as the Workers' Hospital No.1) on or just before February 1st 1992.

Nyima, who is 31 years old, was said to have been suffering from acute kidney failure and was described as being in a coma shortly after admission to the hospital. He is unlikely to recover, according to the report, which related Nyima's condition to kicks received by the prisoner while he was in prison.

He had been in prison since at least June 1990, after taking part in an earlier pro-independence demonstration. He is married and has two children, one aged seven and the other aged nine.

Unofficial sources in Lhasa have expressed concern about the welfare of another former prisoner in hospital.

Lobsang Wangchuk, a 25 year old Drepung monk, was imprisoned for 4-5 months after taking part in a demonstration in March 1988. He was admitted to the Workers' Hospital in Lhasa in late January 1992 suffering from chronic kidney failure. It is not clear if his condition is also related to treatment received in prison.

Nyima's case is the latest in a growing list of prisoners released from Lhasa prisons only when they are seriously ill. In August 1991 a woman prisoner called Tsam-la died for unknown reasons three months after her release, and in November a youth named Lawa Dondrup died shortly after release, apparently as a result of beatings in the prison, according to a UPI reprint on 10th December 1991.

Since October 1987 at least six other political prisoners have died in custody or within days of release. One of them, 20-year old Lhakpa Tsering, died from acute appendicitis in December 1990 after being refused medical treatment three times by prison doctors.

Others have survived only after long periods of hospital care (see below).

Last week the Chinese authorities published a detailed report praising medical treatment provided for Tibetan prisoners, in what appeared to be a response to recent international criticism.

Last November pro-independence activists in Lhasa issued an appeal for urgent international intervention on behalf of Sonam Wangdu, a prisoner whom they said had been ill-treated in prison and denied proper care. They reported that the prisoner's wife had not been allowed to see him (see TIN News Update 30th November 1991).

In its March 2nd edition Beijing Review quoted Yin Xingwen, the Governor of Drapchi jail, as saying that "all the prisoners receive timely medical treatment in prison".

"There are clinic facilities in the jail, but the inmates are sent to the outside hospitals when necessary," said Yin. He added that "some 120,000 yuan was spent on prisoners' medical treatment last year."

The magazine, repeating a Xinhua report issued on 16th February, said that Sonam Wangdu, a prisoner serving a life sentence for killing a policeman, "had been hospitalised for tuberculosis since early 1991". His wife was quoted as saying "my husband has received careful medical treatment".

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Known prisoner deaths since 1987:

Geshe Lobsang Wangchuk, 3rd November 1987
 Yeshe, a painter, 22nd August 1989
 Choezed Tempa Choephel 25th August 1989
 Ngawang Tsondru, a Kyemorlung monk, December 1989,
 Lhakpa Tsering, a student, 15th December 1990
 Tsam-la, businesswoman, 23rd August 1991
 Lawa Dondrup, November 1991
 Unnamed monk said to have died in Gutsa, 17th September 1991

Prisoners admitted to hospital for treatment (sample cases):

Gang-la, a student, August 1989
 Sonam Drolkar, former nun, May 1991
 Lobsang Topchu, a monk, May 1991
 Ngawang Tsepak, a nun, September 1991
 Sonam Gyalpo, a businessman, mid-1991
 Sonam Wangdu, a businessman, several times in 1991
 Tashi Tsering, a layman, 17th December 1991

- end -

Police Open Fire During Demonstration In Lhasa

TIN News FLASH / March 22, 1992 / 2

CORRECTION: Later reports did NOT confirm this report police opened fire. This aspect of the report was **INCORRECT**

Police opened fire to disperse a peaceful crowd of pro-independence protestors in Lhasa on Friday, according to an unconfirmed report from the Tibetan capital.

Police officials are reported to have announced through loudspeakers that they would shoot to kill if demonstrators did not disperse.

A number of shots were fired by police into the air, according to the report, which was provided by a foreign traveller in Lhasa. No injuries were reported.

"Police had shouted "If you do not move we will kill you"", said the foreigner.

The protest, which took place at about 11 a.m. on 20th March, was led by four Tibetan monks, who were followed by up to 500 lay people in a march around the Jokhang Temple, the holiest shrine in Tibet, situated in the heart of the Tibetan quarter of Lhasa.

This appears to be the largest incident since October 1989, and the first time that security forces have threatened to shoot protestors since martial law was lifted in April 1990.

The crowd shouted slogans calling for "independence for Tibet", "Long Life for the Dalai Lama", and "Chinese Out", according to the report, which described the demonstrators as "peaceful".

The monks who led the procession were carrying a traditional Tibetan national flag, a gesture which has in the past been treated by the Chinese authorities as a capital offence. Two monks carrying Tibetan flags were shot dead on the spot during a similar protest, also outside the Jokhang Temple, in December 1988.

The latest demonstration was broken up when uniformed and plainclothes police arrested the four monks, beating them severely in front of the crowd. "They further antagonised the crowd by kicking one of the monks as he lay on the ground", said the traveller, who asked not to be named.

"In a classic act of civil disobedience he lay passively on the ground and told the police to go on beating him", the traveller told the Tibet Information Network, a London-based monitoring organisation.

The monk was named as Jamyang, age 28, from Ganden monastery, 40 kilometres east of Lhasa. He became a monk in 1984 after serving as a soldier in the P.L.A.

One of the other arrested monks was named as Sonam Paljor, age 26, also from Ganden monastery. Both monks were said to come originally from poor farming families in the Medro Gungkar area east of Lhasa.

The crowd are reported to have shouted insults at the police in an attempt to stop them beating the monks, and to have challenged police to attack lay people instead of monks. "The situation was extremely tense and was close to turning into a full scale riot", said the traveller.

No further arrests were made at the time, and the protest appears to have ended without further incident. But local sources say they expect a series of arrests to follow once police have processed video-film of the protest.

Tibetans in Lhasa are said to be "depressed and alienated" by news of the failure of the U.N. to pass a resolution criticising Chinese human rights violations in Tibet, according to the report. The European-backed resolution was blocked at the UN Commission on Human Rights on 4th March when a majority of Third World countries voted to support China.

Ironically, Britain and the US decided earlier this month to soften their UN criticism of Chinese policies in Tibet in order to stop further protests. Explicit criticism "could have raised false hopes in Tibet, possibly leading to fresh unrest there", a British Foreign Office official told the Independent on 6th March.

The protest is the first reported in Lhasa since February 3rd, when six nuns and one monk were arrested. There were up to 30 small protests in Lhasa between May and October last year.

The situation in Lhasa remains tense, according to the traveller, who said that Tibetans were being "subjected to constant Chinese propaganda", with a large number of undercover police on the streets. Individual foreign travellers were banned from Lhasa on 25th February for at least two weeks, apparently because of official fears of unrest during Tibetan New Year celebrations in early March.

To forestall protest on 5th March, which marked both New Year's Day and the anniversary of earlier protests, most Tibetans were prevented by police from walking around the Jokhang Temple, according to the latest report. The move may have further antagonised Tibetans, who regard circumambulation of the Jokhang as an important religious ritual.

